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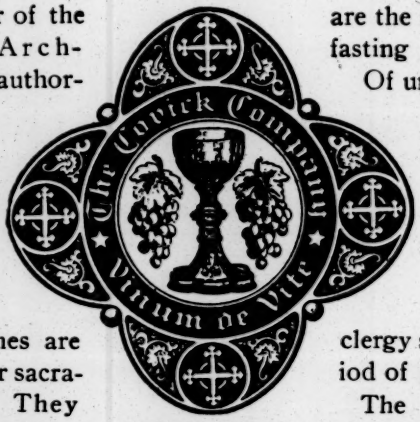

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THE ECCLESIASTICAL REVIEW

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THE OBLIGATION OF PRIESTS TO FOSTER VOCATIONS.

RECENTLY I had occasion to make a survey of the origin of vocations among sixty students of a certain foreign mission seminary in which I happen to be interested. The survey disclosed the fact that only seven of these students could trace their desire for the priesthood to the direct influence of the local clergy. I say "direct influence," because any good priest may indirectly and unconsciously influence some of the boys of his parish toward the priesthood.

This experience is confirmed by a writer in THE ECCLESIASTICAL REVIEW of December, 1929, who based his information upon the results of a questionnaire answered by 275 seminarians in one theological seminary. Only 46 of these students, we are told, "reported that their pastors had been zealous in developing vocations. The remainder of the 275, namely 229, did not report any positive efforts in the parish to develop vocations." We further read the opinion of one of the seminarians who answered the questionnaire: "The loss of vocations is due to neglect on the part of the parish priest. . . Too many are indifferent and cold toward the young boys of their parish. Most of them wait until the boy manifests some desire to become a priest before they become interested." [1]

In my own experience a further inquiry into the difficulties that students have to contend with during their vacations revealed the still more amazing fact that an appreciable number of them have been urged by priests to give up their

[1] ECCL. REVIEW, pp. 561-573, December, 1929.

foreign mission aspirations and study for their native dioceses. In the cases where this has occurred, the dioceses have no serious lack of priests. However, as a rule, I found that after a boy had definitely decided to enter this particular mission seminary he met with no further opposition from the local clergy, but, rather, encouragement, even though at the outset they discouraged him from undertaking the missionary life.

This discovery came to me with somewhat of a shock and started the trend of thought of which this article is the result. The questions I want to discuss, for my own information as well as for any priest who may care to read this article, are: first, what obligation is there on a priest to foster directly and positively a desire for the priesthood in boys who come under his influence? Secondly, what obligation is there on a priest to foster the desire for the foreign missionary priesthood when he finds a boy suitable and willing to undertake that life?

The priest's obligation in positively fostering vocations is very explicitly stated in the Canon Law as follows: "In the case of boys who give signs of having an ecclesiastical vocation, priests, especially parish priests, should take particular care to guard them from the contamination of the world; to train them to piety; to instruct them in the elementary study of letters and foster in them the seed of a divine vocation." [2]

This Canon is very obviously a grave command of the Church to that body from which she has a right to expect the greatest assistance in recruiting the ranks of the clergy through whom alone she can carry out her divine commission. The object of the law is the very existence and continuation of the human element in the Church and the application of the fruits of the Redemption to human souls. This is surely grave enough to impose a grave obligation and, note, it refers to positive individual action. The clause, "dent operam sacerdotes," is quite definite. Priests must not wait until boys come to them for assistance or advice. They must seek them out if they find in them "the signs of an ecclesiastical vocation".

That this is the mind of the Church is very clear from a statement of Pius XI on the subject: "In the first place," he

[2] Canon 1353.

says, "we wish and desire that what is prescribed in the Code of Canon Law be observed," and then he quotes Canon 1353, above referred to, and continues: "and these priests, when they judge the time to be ripe, shall take care to hand these students over to some seminary for training so that in the seminaries may be duly accomplished the work which the priests have begun." The priest is described by the Pope as having actually begun the work of training future priests, a positive, definite, individual work.

The law is obligatory on all priests, but especially on parish priests. Of course the burden of the obligation in conscience will depend on the circumstances and opportunities of any individual priest. Those, for instance, not in touch with boys have not the same opportunities and, consequently, not the same obligations as priests engaged in parish work or in boys' schools. But in the case of a priest who has the opportunity of fostering vocations and neglects to do so, it is not only probable, but quite certain, that he commits a mortal sin, provided all the other requirements for grave guilt be present.

The law goes on to lay down four special duties that all priests have in proportion to their opportunities in fostering vocations:

(a) they must protect them with special care from the evil influence of the world—"saeculi contagia;"
(b) they must train them to piety;
(c) they must instruct them in the study of letters;
(d) they must foster in them the seed of a divine vocation.

"Saeculi contagia" implies everything that would allure a boy from the priesthood. To fulfill his duty in this respect, the priest must be watchful of the boy's companions, and, as far as possible, bring him frequently into his own company and give him such advice and instructions as will elevate his ideals above worldly pleasures and ambitions. From the plain terms of the law, when a priest recognizes the signs of a vocation, he is no longer merely free to adopt these safeguards or not, but he is bound to adopt them according to his opportunities.

In this connexion there is one particular way in which a priest can and should act in the interests of the boy and in fulfillment of his duty. This is where the parents take up an attitude of opposition. Where this is present and persisted in, after reasonable persuasion has failed, the priest may point out to the parents that they are committing grave sin. He may even induce the boy to disregard his parents' wishes.[3] This parental opposition is one of the chief ways in which vocations are spoiled and the interests of Christ's Church suffer grave loss. Not less frequent is the tendency of parents to insist that it is better for the boy to wait until he is older. Those who have anything to do with admitting boys into seminaries know that "waiting until they are older" means that very soon their vocations succumb to the "contamination of the world" that the Code speaks of.

There is a general impression among lay people, and even among priests sometimes, that vocations should be tested in the world. This is not true. The seminary is the place to test vocations. Let us hear what the Council of Trent has to say: "Youth, unless properly trained, is prone to follow the pleasures of the world, and, unless formed to piety and religion from tender years before habits of vice take possession of the whole man, it will never persevere perfectly in ecclesiastical discipline without a very great and singular aid from Almighty God. The Sacred Synod therefore decrees that each cathedral church and each greater church shall, according to their means and needs of the diocese, train a certain number of youths in a college selected for that purpose by the bishop. . . Into this college are to be admitted those who are at least twelve years of age, who are of legitimate birth, who can read and write well and whose character and will give a hope that they will permanently serve in the ecclesiastical ministry."[4]

The grave guilt of parents and others who divert a boy from the priesthood is clear from Canon 971: "It is unlawful to force anyone in any way or for any reason to embrace the clerical state, or to keep a properly qualified person from that state." The words used, "nefas est," is the strongest expression known to the Code to express unlawfulness. It im-

[3] Cf. St. Alphonsus, *Moral Theol.*, Bk. 3, Tr. 5, n. 662.

[4] Session 23, de Reform., Chap. 18.

plies something criminal. The first part of this law we may pass over, for it scarcely happens nowadays, but the other offence is quite common. The wording of the law and the gravity of the matter unquestionably make such interference a grave sin, and this whether the attempt is successful or not. The nature of the means employed does not lessen the guilt. The law says "quovis modo". A person sins mortally, therefore, if he opposes a boy's vocation with the serious intention of diverting him from the priesthood.[5]

There are two classes of people mainly concerned in this matter, namely, those personally connected with the boy, such as parents, guardians and friends and, secondly, advisers, such as teachers, confessors or pastors. In all these cases, if serious opposition is given, it will at least be objectively a grave sin. If it is done knowingly and wilfully, it will be formally grave. "Parents sin more gravely than others," according to St. Alphonsus.[6]

Have parents then any rights in the matter? We are not now concerned with legal or civil rights, but with conscience and the laws of the Church, and we answer that, except in one case, the parents have no right to interfere with a boy's decision to become a priest, after he has completed his fifteenth year.[7] Canon 89 acknowledges the rights of parents over children under twenty-one, "except in matters where the law holds them exempt"—matters touching the salvation of their souls, such as the reception of the Sacraments and vocation to the priesthood or religious life. We find the same teaching in St. Thomas: "Children are not bound to obey their parents with regard to contracting marriage, observing virginity or similar matters."[8] This teaching is followed by St. Alphonsus and all modern writers on this subject.

The one case referred to above in which parents have rights is stated in Canon 542 § 2 where a student wishes to enter a religious order or missionary society to which the same regulations apply. Such a student's admission is unlawful if "the father or mother, grandfather or grandmother are in great

[5] Cf. St. Alphonsus, *Moral Theology*, Bk. 2, Tr. 3, n. 27.

[6] *Moral Theol.*, Bk. 3, Tr. 5, n. 662.

[7] Canon 555.

[8] Q. 104, Art. 5, C.

want and in need of the help of this child". But this necessity must be grave, that is, it must be such as would involve serious poverty, illness or disgrace and, secondly, the distress must be of such a nature that those involved cannot otherwise remove it. This is the only concession made to parents, and if they prevent their son from going on for the priesthood for any other reason whatever they are guilty of grave sin. The necessity of brothers and sisters is nowhere mentioned in the Code and it is generally held that they are not included, though there are some views on the other side.

To return to Canon 971, we note that the sin committed by parents or others in deterring a boy from becoming a priest consists in keeping "a properly qualified person from that state," but it must be noted that the judges of these qualifications are not the parents nor indeed the pastor, but the bishop for diocesan seminaries, and either the bishop or superiors in the case of religious and missionary seminaries. The priest's duty is to look out for the "indicia ecclesiasticae vocationis" and to save the boy, as far as he can, from the "saeculi contagia," for the Church has actually entrusted to him the guardianship of the boy's vocation, even against the wishes of the parents.

The Code further orders that the priest must "train the boy to piety; instruct him in the study of letters and foster in him the seed of a divine vocation," and then, in the words of Pius XI, "hand the student over to some seminary for training so that in the seminary may be duly accomplished the work which the priest has begun." As regards practical methods of carrying out these prescriptions, every zealous priest will adopt a plan of his own to suit the circumstances.

The work of "training to piety" can best be done in the confessional and by personal conferences, heart-to-heart talks with the boy about his spiritual life and aspirations, warning him against dangers and sympathetically interpreting for him any youthful spiritual experiences he may have. Many boys fail to develop confidence in a priest because he treats their problems lightly. No spiritual problem of a boy venturing out into life should be lightly set aside. The salvation of a soul may be at stake.

The Catechism of the Council of Trent expressly advises pastors to take advantage of the instruction on Holy Orders in the Christian Doctrine classes to imbue boys with a desire for the priesthood. Similarly, in explaining the chapters on the Church, the vital interest of the Church and her missions might be emphasized, as well as the merits of the Church. Children should be made to understand how far the extension of the Church falls short of the designs of its Divine Founder, and why. They should be taught that it is the duty of every Catholic soul, not only to live its own life of grace but to help to implant and keep alive that grace in the souls of others. In explaining the Sacraments, Mass and Prayer, the children can be taught the deplorable condition of those outside the Church and the need for priests to preach the Gospel and minister to human souls at home and abroad.

There is a further injunction of the Canon we have been discussing which requires priests "to instruct boys with vocations in the study of letters." Wherever there is a parish school, this will be competently taken care of by the Sisters and they will foster the vocations, too, wherever they find even the remotest "indicia". God bless them! But in one very important way the local clergy can be of great assistance to that long-suffering body of men who conduct preparatory seminaries. Once a year members of this useful class of citizens assemble at an educational conference and they are unanimous on all these occasions in voicing the utter hopelessness of trying to grade new arrivals into their proper classes each September, so much does the standard of education vary with teachers and schools and dioceses and states.

The chief difficulty, however, is with Latin. It is quite a common thing for a boy who has already done some high school work, including Latin, to find himself in a preparatory class after the entrance examinations are over. The boy naturally does not understand why. He suspects that he and the school he came from are being discriminated against and usually he becomes discontented and leaves. The fact of the matter is that he has not sufficient knowledge of Latin grammar or very frequently of English grammar to justify recognition of credits already received, in view of his future studies. Now a priest can save many a vocation by sending a boy to a

preparatory seminary as soon as he finishes eighth grade. He is quite old enough. The Council of Trent allows him to enter at twelve and that should be authority enough. He is simply wasting his time by going through ordinary high school if he intends to become a priest, for when he enters a preparatory seminary, especially a foreign mission seminary where Latin must be the all-important major subject, the chances are that he has to start all over again. And so important is this period of his life from the educational standpoint that he rarely recovers fully the opportunity he has lost.

This is not any reflexion on the educational program of our Catholic high schools. They are doing excellent work in their own sphere, but we cannot expect them to do excellent work outside their own sphere. They are educating men for the world where education for ordinary success in life need not be so profound: but that will not do for the priesthood. All through his life the priest must dig deep into the metaphysics of things. He will deal with hidden realities like the soul. His education must be deep and in particular the foundations must be well laid. The place to lay these foundations, intellectually and spiritually, is at the preparatory seminary and not at the ordinary Catholic high school.

The final requirement of Canon 1353 expects the priest "to foster the seed of a divine vocation". Vermeersch, in his *Epitome Juris Canonici,* interprets this clause to mean not merely fostering the qualities that give indication of suitability for the priesthood, but also prudently stimulating the boy's will to select the priesthood as his state of life. On the one hand, the priest must not be afraid to suggest the priesthood to a suitable boy who has not hitherto thought of it or who is afraid to aspire to it through want of means or for some other reason. Vocations need not be lost nowadays through a boy's lack of means, for there are many seminaries where boys can be trained on free burses given by the faithful for that purpose; they are lost, however, because no one directs boys to seminaries where these opportunities are offered. On the other hand, the priest must be careful not to use undue persuasion on a boy who appears to be suitable, but who, for reasons best known to himself, believes that the priesthood is not his vocation.

The suggestion above referred to does not mean merely preaching sermons on the priesthood and urging young men in the parish and school in a general way to turn their attention to the priesthood. There is an obligation even to make a formal suggestion when a priest finds a boy suitable for the priesthood and has the opportunity of turning his attention in that direction. I have heard it given as a reason why priests do so little to foster vocations that, realizing the serious obligations of the priesthood, they fear to assume the responsibility of suggesting it to a boy who may not be a good priest or who may leave the seminary and lose his opportunity in life. The most charitable interpretation we can put on such a reason is that it is a plausible excuse for wilful negligence in a grave matter.

Of course the priest who in good faith urges a boy to enter a seminary does not undertake any responsibility either for his success in after-life or his eternal welfare. All he is obliged to do, and obliged he is by a definite law of the Church, is to suggest the priesthood to the boy if the boy shows the signs of a vocation; to train him to piety; to foster the good qualities he finds in him and, when the time comes, to send him to a seminary. By doing this he is fulfilling the canon law and the superiors of the seminary must assume the further responsibility, which, in the last analysis, is not even their responsibility as much as that of the bishop, to whom the Church entrusts the formal external call to the priesthood. The pastor's obligation ceases when the boy enters the seminary, except, of course, that there remains an obligation to give him good example during his vacation and through edification continue to foster the ideals he has formed of the priestly life.

This brings me to the question, What is a vocation? And what are the "indicia" of an ecclesiastical vocation referred to in the Canon? In the old days, that is prior to 1912, the generally accepted view of a vocation was that it was some sort of an interior impulse, an inspiration, voice or invitation of God to take up the priestly or religious state. The strange thing is that this view was so long allowed to interfere with God's designs in the Church until it was corrected by Pius X. And interfere it did, for, as long as theologians taught this

theory, conscientious priests hesitated to dabble in these mysterious quasi-mystical phenomena, and "deciding a boy's vocation" appeared so delicate a matter that none but a "master of the spiritual life" dared to undertake it. But Pius X, of saintly memory, simplified the matter very considerably and many volumes have since been written explaining his teaching. There is no longer any mystery about a vocation.

As a matter of fact, "vocatio" in Canon 1353 is not a vocation in the sense of a "call," as it was formerly interpreted, but merely implies "suitability". The word "vocatio" is one of those many words that found their way into Church Latin with an entirely different shade of meaning from what they had in classical Latin. In the Classics it means the act of calling, "citing before a court," and not the state of having been called. It is not found in any formal document of the Church's teaching on Holy Orders before the seventeenth century. The Council of Trent uses it once to express an external call of the civil power which some pseudo-reformers at the time insisted on for aspirants to the priesthood. The Council rejects the claim for any such call and the word it uses is "vocatio".[9] Theologians since the seventeenth century took up the word in connexion with Holy Orders and gave it an entirely new meaning, using it in the passive sense to express a divine interior call to the priesthood, communicated directly by God to the subject; but, whenever used in Church documents on Orders, it always implies merely the suitability of the candidate and it is in this sense that the term is used in Canon 1353 and Canon 1357 n. 2—the only places where it is used in the entire Code.[10]

It is quite clear then from the teaching of Pius X[11] that the priest who is endeavoring to fulfill Canon 1353 and is looking for the "indicia" of a sacerdotal vocation, need not question the boy about any interior call or mystical phenomenon or experience within his soul. All he has to find out is whether or not the boy has such physical, intellectual and moral fitness as gives solid hope that with proper training

[9] Sess. XXIII, C. 4.

[10] Cf. Blowick, *Pagan Missions,* Vol. VI, I, p. 5.

[11] *Acta Ap. Sed.,* 15 July, 1912.

he will make a good priest. These are the indications of suitability. A good look at the boy, especially if he plays games, will tell whether or not he is physically fit, and if there is any doubt, the priest might consult the family doctor. The Sister in school will testify to his intellectual fitness and can usually make a good guess at his moral fitness as well. But any priest who is dealing with boys can know whether a boy has the foundation of those virtues that a priest requires, and if he happens to be consulted in confession he can be certain.

Now, granted these signs in a boy, the priest's duty, according to Canon 1353, is to foster them, help to develop them and send him to a seminary. If the boy has already freely expressed his desire to be a priest, well and good. But if he has not, the priest is not excused from putting the idea of the priesthood before him. He must, of course, find out if the boy has good intention, but that is contained in his moral fitness; and he must also find out whether or not he is subject to any irregularity or impediment. If he knows that the boy has a good will, he need have no hesitation in sending him to the seminary and let the seminary superiors do the rest. The only vocation in the literal sense that is necessary is the formal external call from the bishop, for it is through the Church, His living voice, that Christ now calls His apostles, and the Church carries out that function through her bishops.[12]

Now all this does not mean that the desires, impulses and spiritual experiences that sustain a student in his preparation for the priesthood are not supernatural. Of course they are. Grace is required for every good act, and devoting one's life to the priesthood or the religious life is an excellent and highly meritorious act. Grace is operating in the boy's soul from the very first moment he turned his thoughts toward the priesthood and, in fact, long before it. Every step he takes through his long years of study is helped by powerful graces to which God has predestined him in preparation for the state to which he aspires. But his success in personal sanctification as a student, like his success as a priest in afterlife, depends on his own good will and the extent to which he coöperates with these graces.

[12] Lahitton, *La Vocation Sacérdotale*, p. 147.

Now the obligation of a priest to encourage boys toward the priesthood in general is very clear. But is there any special obligation to encourage them toward the foreign missionary priesthood if they show special aptitude or liking for that particular life? It seems that there is such an obligation, even in countries and dioceses that are themselves in need of priests. The command of Christ to preach the Gospel to every creature is a divine law imposing a strict obligation *ex genere suo* on the Church. It is imposed by a strict precept, and the matter is of the gravest possible nature, being nothing less than carrying out the very purpose of the Incarnation in the interests of millions of souls. This obligation falls primarily on the Pope and the bishops. In his Encyclical *Rerum Ecclesiae,* Pius XI expresses his deep consciousness of this grave obligation and charges the bishops with their duty of coöperating with him in the following words: "Nor can you be excused, Venerable Brothers, who, sealed with the plenitude of the priesthood, rule by divine appointment each in his own sphere, both clergy and people; for we read that it was not to Peter alone, in whose chair we sit, that Jesus Christ gave the command, 'Go into the whole world and preach the Gospel to every creature.' He gave that command to all His Apostles and you are their successors. . . . Wherefore, Venerable Brothers, bear with us while from our hearts we exhort you to filial coöperation with us, for God will one day exact from us a strict account of our discharge of this momentous commission."

Let us consider now the obligation of an individual priest toward missionary vocations. We saw that it is always gravely sinful to prevent, or even seriously to attempt to prevent, a boy from becoming a priest if he is otherwise suitable. If that boy had the intention of becoming a missionary priest, the gravity of the sin is increased, because he has been prevented from performing a higher form of charity. Pius XI teaches that the conversion of the heathen "surpasses other forms and manifestations of charity as much as the soul surpasses the body, heaven the earth, eternity time." [13] This is a sufficiently startling statement to arrest the attention of anyone who understands the meaning of words.

[13] *Rerum Ecclesiae, Acta. Ap. Sed.,* XVIII.

We are not, however, discussing the case of a priest who prevents a boy from going on for the priesthood, for we can scarcely conceive anything as bad as that, but merely the case of a priest who deliberately urges or advises a boy to study for his native diocese, though he finds him suitable and acceptable for foreign missions and though this boy himself has expressed a particular desire for the missionary life. My inference from the teaching of the Holy Father is that such a priest cannot be excused from sin, even grave sin, because he has prevented the boy from exercising the highest form of charity to his neighbor in grave need. Indeed this act of charity is so exceptionally urgent, as the Pope teaches, that there must be something of an obligation on every priest to foster its fulfillment when the opportunity arises.

Besides, the foreign missions are most certainly in grave need, which cannot be said of home dioceses, though they may be short of priests. To prevent even one priest from going to serve in the missions then will almost certainly result in grave loss to souls and is therefore gravely reprehensible. Moreover, we are bound in charity to assist our neighbor in grave necessity when the opportunity presents itself and, though a priest may not be obliged to go to the assistance of heathen souls personally, he will certainly be bound to give what assistance he can in encouraging and helping others who have the necessary qualifications and good will to perform such charity. When I speak of foreign missions I might include also home missions of the South and West. Their needs are so acute that there must be a special obligation in charity to assist them. While in the sense of location and spiritual destitution they are not foreign, yet they are far away from the mind of the average Eastern boy.

In further support of the claim that it is sinful and may be even gravely sinful for a priest to divert missionary vocations to home dioceses, even where there is a particular scarcity of priests, I appeal again to the Pope's teaching. He is speaking to the bishops: "If, therefore, in any of your dioceses there are either young men or ecclesiastical students who seem to be called by God to the sublime life of the apostolate, your sympathy and authority should support their zealous inclinations, and on no account should you place obstacles in their

way. You may, indeed, with unbiased mind, test the spirits if they be of God, but if you judge that the more salutary resolution has come from God and is being fostered by Him, let not the shortage of priests or the necessity of your diocese deter you or prevent you from giving your consent. For your people having, as we may say, the aid to salvation within the range of their hands, are in a far better position as regards saving their souls than pagans are." [14]

What are we to say of priests, few indeed, thank God, who try to induce students to leave a missionary seminary and study for their own dioceses? Let me quote St. Alphonsus in a parallel case: "If anyone, by using force, fraud or grave fear impedes or diverts a person from religion he sins gravely against justice. Parents sin more gravely than others." [15] And the Saint goes on to tell us that such a person is bound in justice to repair the loss caused to the religious house, even in the case of a novice. The "fraud" above referred to is generally accepted to include false information and untrue arguments which, from the nature of the case, are very likely to be used in the circumstances we are discussing. That the missionary society has suffered a serious loss is certain, because in most cases the boys who enter missionary seminaries enjoy burses that are given by benefactors for the education of priests for foreign missions, not for home dioceses. The amount spent on a student even during one year at a seminary is grave matter, and anyone who is responsible for the misuse of such funds by diverting them, directly or indirectly, from their purpose, cannot escape responsibility for a serious injustice. Moreover, the priest who diverts a missionary vocation in this way is running the risk of hindering the boy from becoming a priest at all, for those who have to do with seminaries know very well that when a boy becomes unsettled and moves from one seminary to another he rarely perseveres. To urge a student to leave a missionary seminary where he is happy and induce him to study for a home diocese, interferes with his spiritual life and outlook to such an extent that it can very easily be a grave sin by reason of Canon 971, apart altogether from the other reasons given above.

[14] Encyclical *Rerum Ecclesiae.*

[15] *Moral Theol.,* Book III, Tr. 5, n. 662.

From all that has been said and from all that I can find on the subject in the canons of the Code, in the Encyclicals of the Popes, and in whatever teaching of theologians I find available, like it or not, we must, I think, accept the following conclusions:

First, every priest is bound, *sub gravi,* to avail of his particular opportunities, in a reasonable way, to foster the desire for the priesthood in boys who come under his influence, provided he sees in them the physical, intellectual and moral qualities, coupled with a pure intention and such good will as gives solid hope that the boy will make a good priest. The guilt which he incurs through neglect is to be judged on the ordinary principles governing responsibility for sins of omission in the case of divine or ecclesiastical law.

Secondly, a priest who diverts the expressed desire of a boy, otherwise suitable and acceptable for the foreign missions, and advises him to study for a home diocese, sins gravely, inasmuch as he prevents the boy from fulfilling the highest form of charity to his fellowman according to the teaching of Pius XI, and is indirectly responsible for grave loss to souls in grave necessity.

As a corollary to these conclusions, we are justified also in the view that even did no law human or divine place a particular obligation on a priest to foster positively the desire for foreign missions as distinct from home dioceses in the minds of boys who come under his influence, yet by doing so he would be promoting and coöperating with the fulfillment of the highest form of charity and doing his part to relieve a grave necessity involving the salvation of souls. To what extent a priest is personally obliged to do this in individual circumstances may best be answered by his own conscience, prompted by his zeal. *Qui potest capere capiat.*

E. J. McCarthy.

St. Columbans, Nebraska.

THE PRIEST'S CONCERN WITH UNEMPLOYMENT.

Some Moral Principles Involved.

NO group of persons, not themselves out of work, are better acquainted with the physical, moral and mental evils of unemployment than priests, particularly pastors. Not many of them may possess a satisfactory explanation of the industrial depression, but all have first-hand knowledge of its effects in terms of human sufferings. Probably the great majority believe that some persons, or organizations or institutions must be charged with moral responsibility for the persistence of these deplorable conditions in a country that possesses such great material resources and so much industrial ingenuity as the United States. In the following pages I endeavor to apportion this responsibility in the light of the traditional teaching of the Church and the moral theologians.

Why should there be any Catholic principles on this subject? Unemployment is an economic, not a religious matter. Therefore, it should not come under the authority or purview of the Church. Such is the argument of many persons. They might as well conclude that theft is no concern of the moral law or of religious authority; for it also is an economic matter.

The primary mission of the Church is to save souls. In carrying on this mission the Church teaches not only those things which are to be believed but those things which are to be done. Belief alone is not sufficient for salvation. Faith without works is dead. Right conduct is necessary and right conduct embraces all the affairs of life. The moral law governs economic as well as all other human activities. It covers wages, interest, employment, buying and selling and every other economic practice and institution. In the words of Pope Leo XIII, the social question is not merely an economic one, but " first of all a moral and religious matter and for that reason its settlement is to be sought mainly in the moral law and the pronouncements of religion ".

Like every other economic condition, unemployment is subject to the virtues of charity and justice. Charity forbids the employer to discharge employees unless this is necessary in order to avoid considerable personal inconvenience. No one is obliged to suffer grave damage in order to save a neigh-

bor from equally grave damage. We are obliged to love our neighbors as ourselves, but not more than ourselves. When, however, an employer can retain a needy employee without suffering as much as the employee would suffer through unemployment, he is forbidden by charity to discharge that employee. Like other persons, the employer is morally obliged to relieve the grave need of his neighbor out of his own surplus goods. In hard times this general duty of charity may take the particular form of giving employment instead of money. The obligation of providing work for his own employees may supplant the obligation of contributing to the community chest.

Those persons who are not employers are obliged to contribute to the relief of the unemployed in proportion to their own means and to the amount of need. Because the need is so much greater this winter than it has been for many years, the duty of charitable giving is correspondingly greater. Obviously, it is difficult to define this obligation exactly or to set up general rules which can easily be applied in particular cases. At any rate, the obligation is real, moral and religious. It is not merely a matter of benevolent sentiment or of vague civic responsibility. The obligations of justice in relation to unemployment are more important, more easily disregarded and less widely understood.

Let me try to interpret and apply these obligations, as based upon the teaching of the Catholic Church.

The traditional classification in Catholic treatises on ethics gives us three kinds of justice. They are legal, commutative, and distributive. Legal justice is that which obliges citizens or subjects to promote the welfare of the community and the State. Commutative or strict justice governs the relations among individuals and associations. Distributive justice binds the political authority. It requires public officials to distribute common goods and benefits among the members of the community in proportion to needs and merits and public burdens in proportion to capacities.

The Obligations of Employers.

The relation of employer and employee is governed primarily by commutative or strict justice. This species of justice

obliges the employer to make and fulfill just labor contracts, but it does not require him to enter any particular labor contract nor to employ any particular laborer. Owing, however, to his position in the industrial and social organism, the employer participates also in the functions of distributive justice. He is charged with the social obligation of making a fair distribution of the economic goods and opportunities which he controls. His duty is not merely contractual, but social. He fulfills not only an individual contract, but a social function. If the state owned and operated all the instruments of production, it would clearly be obliged to provide all the wage-earning members of the community with employment at fair wages. Under the system of private capital this function is assigned to the employers. Upon them primarily falls the duty of enabling the wage earners to obtain a livelihood from the common bounty of the earth. Since they take the place of the state in the employment relation and in the control of the goods and opportunities of living, they have some obligation to provide employment.

To be sure, this obligation is not absolute. It is limited by the possibilities. Justice does not require an employer to furnish employment to anyone at a definite loss to himself. As we have seen, he may be obliged to do so by the precept of charity. Justice may oblige him, however, to retain present employees on his pay roll, even though he obtains no interest on his investment. Like the laborer, he has the right to a livelihood in reasonable conformity with the standard of living to which he has been accustomed. But he has no right to shut his business down or to discharge any of his employees merely because he is unable to get interest on his capital or dividends on his stock or profits in excess of the amount required for his own livelihood.

Despite all the praise that has been bestowed upon American employers on account of their promises to keep up wages and to refrain from reducing their labor forces during the depression, we know that neither of these engagements has been completely fulfilled. Some of those who dismissed employees undoubtedly had to chose between that course and operating at a loss. On the other hand, many employers could have retained some or all of those discharged if they had been

willing to get along without interest or without the usual rate of interest. Such employers violated not only charity but distributive justice. They failed to carry out their social obligation as distributors of economic resources and opportunities. They prevented the employees whom they discharged from enjoying the fundamental human right of access on reasonable terms to the common bounty of nature, the common heritage which God has destined for all the children of men. The fact that very few of the offending employers recognize this obligation frees them indeed from formal and conscious wrongdoing, but it still leaves their conduct at variance with the principles of distributive justice. They may be able to plead ignorance, but they cannot plead innocence. Their attitude sadly illustrates the exaggerated notions of property and the inadequate conceptions of stewardship which prevail in our society.

Are the employers and the masters of industry morally obliged to decrease unemployment by finding a way out of the industrial depression? Here again they can exculpate themselves by a plea of ignorance. No one is bound to do a thing which he does not know how to do. A few months ago Mr. Gerard's sixty-four "rulers of the nation" were asked what they would do to end the depression. Only a few of them returned any answer at all; not one of those who did respond contributed a single concrete or useful suggestion. Indeed, most of the replies were trivial or platitudinous, the prize sample being, "the remedy is more work and less talk". So far as finding the "way out" is concerned, our industrial leadership seems to be bankrupt. In this predicament, the leaders cannot fairly be charged with strictly moral responsibility for the continuation of the depression. They do not know any better.

The Obligations of the State.

We turn now from the obligations of justice resting upon employers to those binding upon the state, the political community. As already noted, these duties fall under the head of distributive justice. The state exists to promote the common good and, as far as possible, the welfare of social classes, families and individuals. In pursuing these objects, the state

is obligated to exemplify distributive justice toward every part of the community; that is, it must distribute goods according to needs, and burdens according to capacities. The foremost duty of the rulers of the state, says Pope Leo XIII in his Encyclical, "On the Condition of Labor," is to make sure that the laws and institutions and administration "shall be such as of themselves to realize public wellbeing and private prosperity". They should exhibit, he continues, "that justice which is called by the Schoolmen *distributive*—toward each and every class alike." They should give special attention to "the interests of the poorer classes;" for "the poor and helpless have a claim to special consideration". Hence "wage earners should be especially cared for and protected by the government". The immense scope of the state's functions is set forth by Pope Leo in this striking sentence: "Whenever the general interest or any particular class suffers, or is threatened with mischief which can in no other way be met or prevented, the public authority must step in to deal with it." No wider concept of state functions could be desired by any realistic person. Nor are we likely to find anywhere a more pointed condemnation of the shallow doctrine that the state should avoid "class legislation".

Unemployment Relief.

The obligation of the state to the unemployed has two phases, material relief and the provision of jobs. When private resources are inadequate, it is clearly the duty of the public authorities to provide the means of food, clothing, shelter and the other necessities of life. In any given condition, therefore, the question of the state's obligation becomes the question whether the existing distress can be relieved through voluntary effort. Despite the complacent attitude of men in high places, it seems fairly well established that private charity will not bring adequate relief to all those who have been in grave need in the United States this winter. In particular, the deplorable condition of thousands in the drought-stricken states demands public, in addition to private relief. The same thing is probably true of other thousands in several of our cities and towns. In this grave emergency, this disgraceful condition of dire want in the midst of plenty, the quality of mercy is

not, or at least should not be, strained. It is infinitely better to sin on the side of abundant and even of wasteful relief than to permit men, women and children to starve in the interest of a shallow and doctrinaire theory about the impropriety of public relief. The most prominent opponents of what they dishonestly call "the dole" are not worrying so much about the theory underlying public relief as they are about the threatened increase in their income taxes. Referring to a similar, though less urgent and exigent situation, Pope Pius XI declares in his recent Encyclical on Christian Marriage: "If, however, private resources do not suffice, it is the duty of the public authority to supply for the insufficient forces of individual effort; particularly on a matter which is of such importance to the common weal, touching as it does the maintenance of the family and married people. . . . Hence, in making the laws and in disposing of the public funds, they [the rulers of the state] must do their utmost to relieve the penury of the needy, considering such as one of the most important of their administrative duties."

The Provision of Jobs.

One frequently hears the assertion that the laborer has a right to work, in the sense that he has a right to a job. Obviously, a man does not possess such a right against employers in general; nor even against his present or former employer if it cannot be realized without monetary loss. As stated above, an employee has a right in distributive justice, because of the employer's social function, to be continued in his present employment so long as this does not involve loss to the employer. When any considerable number of workingmen are unable to find employment, the duty of supplying it devolves upon the state. The argument for this proposition may be summarily stated in the following terms: Laborers have a right to obtain a livelihood from the common bounty of the earth on reasonable conditions; in the present system this right can be realized only through employment; the state is obliged to protect the rights and make adequate provision for the needs of every class; therefore, the principles of distributive justice oblige it to furnish jobs to the jobless.

Public Works.

How shall the state provide employment? The concentration and increase of public works in a period of depression has for many years been among the standard remedies proposed by economists. In December, 1928, Governor Brewster of Maine recommended an elaborate program of this sort and the public was given to understand that it represented the views of President-elect Hoover. Last June the President was requested to exercise his influence on behalf of a bond issue of three billion dollars for road building and other public works. He declined. No adequate action along this line has been taken by Congress. The much advertised federal outlay for public works in 1930 amounted to only four million dollars more than that of 1929. The amount available for federal construction work during the present year will be only $450,000,000 more than was spent three years ago. The total sum to be expended by all the states this year will not exceed $150,000,000. These aggregate amounts are utterly insufficient to provide jobs either directly or indirectly for our five million unemployed. A few weeks ago some eighty economists signed a statement expressing the view that the federal government should appropriate one billion dollars for public works. Even this amount would be inadequate. Five billion dollars would not be excessive. Suppose that the expenditure of this sum on public buildings, roads, navigation, flood control, reforestation, elimination of railway grade crossings, and other legitimate public enterprises, required two years; suppose that one half went for wages and one half for materials, and suppose that the average wage was 1250 dollars per year. On these suppositions, one million persons would obtain employment for two years, while a considerably greater number would be required to produce the goods and the materials necessary to supply the demand evoked through the initial outlay for labor and materials. The beneficent and far-reaching effects of the original expenditure upon employment can be roughly estimated on the assumption that one half of every dollar directly or indirectly added to the purchasing power of the community is paid out for wages. Incidentally, the effect upon the public mind, particularly the business mind, would be tremendous.

In so far as fear is a factor in prolonging the depression and preventing recovery, its influence would be totally eliminated.

Of course, the administrative difficulties in the way of such a program are very great, but they are not insuperable. I have been informed on very high authority that upward of a half million men could be employed almost immediately upon necessary federal public works of various kinds. If the actual distribution of this fund in wages and for materials got well under way in six months, the project could be called a success. After all, no one knows when there will be a considerable revival or any revival at all of business. No industrial leader nor any business expert would stake his reputation upon the prediction that business next summer will not be worse than it was last summer. Definite forecasts of business recovery have gone out of fashion.

The distance, the difficulties and the time involved in the uphill journey back to something like normal conditions is indicated by the fact that, according to *The Annalist,* the decline in general business activities between the end of October, 1929, and the beginning of February, 1931, reached the astonishing figure of 29 per cent. During the same period, wages in the manufacturing industries fell more than twenty-five per cent.

Higher Income Taxes.

How shall a five-billion-dollar program of public works be financed? Obviously through a bond issue. Money is now so plentiful that five billions of federal bonds, paying not more than three or three and one-half per cent interest, could probably be marketed within sixty days. Of course, the sale would be spread over a longer period, inasmuch as the proceeds would not all be needed at once. A substantial part of the amount might not be needed at all.

Against the selfish outcry of certain newspapers, industrialists and politicians, that a bond issue of such magnitude would be difficult to sell and would absorb funds required for business recovery, I would quote two recent statements by very prominent business men. The first was made by Colonel Malcolm C. Rorty, who is both industrialist and banker: "At the present moment we have extremely easy money. The

lack is not of money, but of confidence. The banks are loaning privately at as low as one-half of one per cent. One great banker recently complained to me that money rates today were really zero per cent. He said, 'I can't get anything for my surplus money. The nominal rates are of no use to me.'". The other statement came from Henry S. Dennison, the well known manufacturer of Framingham, Massachusetts: "To-day the predominant need is not for capital funds, not for more producing equipment, but for a greater effective demand for the goods produced. Consuming demand increases little when the incomes of the wealthy increase, as compared with its increase when real wages advance."

At three per cent, the annual interest charge on the total issue would be $150,000,000 which is ten millions less than the foolish reduction made in the personal income tax last year. The surtaxes could be increased sufficiently to produce that $150,000,000 without depriving a single person of either comforts or luxuries. In the year 1928, five hundred and eleven Americans paid taxes on a million or more dollars of personal income. Dividend and interest payments made by corporations to individuals during the "depressed" year of 1930 exceeded those of 1928 by more than two billion dollars. Deposits in mutual savings banks in 1930 exceeded those of 1929 by one billion. These are merely a few illustrations of the general fact that the surtaxes on personal incomes could without any genuine hardship to any person be raised sufficiently to provide for a program of public works which would probably be adequate gradually to furnish employment for almost all those now out of work and gradually to end the existing industrial depression. No other means of attaining these ends have been suggested or are in sight. When the government enacts such a measure for the unemployed and collects the cost of it from the receivers of large incomes, it exemplifies both elements of the fundamental formula of distributive justice, namely, benefits according to needs and burdens according to capacities. The obligation to adopt this course rests primarily upon Congress and secondly upon the President of the United States.

Unemployment Insurance.

The enormous suffering caused by unemployment places upon the community a definite and grave obligation to provide an adequate system of insurance. Voluntary arrangements by employers or by employers and employees jointly, although praiseworthy in the few cases where they have been adopted, cannot become either general or adequate. A compulsory universal scheme is necessary. However, none of the European state systems of unemployment insurance is desirable in the United States. The best plan for American conditions would be one embodying the essential features of our workmen's compensation laws. In the tentative draft of a bill made by the American Association for Labor Legislation for submission to the state legislatures the main feature is an unemployment reserve fund to be derived exclusively from contributions by the employers. The chief merit of this proposal is to place the burden of unemployment precisely where it belongs. Men who must spend all their lives as wage earners, and who have no other way of realizing their natural right to a decent livelihood, have a just claim upon industry for sufficient compensation to protect them against all the needs and contingencies of life. When the unemployment hazard cannot be met out of wages, it should be provided for through some other payment derived from industry. Justice demands that this obligation should be placed upon the masters of industry because they have preëmpted the wage earners' time and services and they possess or can obtain the means of making the necessary provision. And the state is properly charged with the obligation of enacting and administering the necessary legislation.

Unemployment Prevention.

Both employers and the state are morally obliged, so far as they can, to prevent the recurrence of such depressions as have existed in the United States for the last fifteen months. In order to be effective, preventive measures must obviously attack the principal causes. It is pretty generally recognized now that our present unemployment is mainly technological, that is, caused by a rapid and widely extended displacement of men by machinery and other improved processes. As a

consequence, we have a condition which may correctly be described, according to the point of view, as overproduction or underconsumption. Some restriction is necessary in certain industries where the overproduction may properly be called absolute, for example, in the production of wheat, cotton, shoes, and probably some other commodities. In these industries productive capacity seems to be in excess of all the demand that would be forthcoming even if all persons had the money to purchase all that they want of these commodities.

The main remedy, however, relates to underconsumption. Those who would like to consume more should be provided with reasonably adequate purchasing power. Recall the words of Mr. Dennison, already quoted, that the predominant need of industry to-day "is not for capital funds, not for more producing equipment, but for a greater effective demand for the things produced. Consuming demand," he says, "increases little when the incomes of the wealthy increase, as compared with its increase when real wages advance." The necessary and sufficient means to increase the consuming power of the masses are higher wages and shorter working time. The latter would indirectly bring about the former through enlarged demand for labor. If employers were sufficiently organized, they could establish both higher wages and shorter hours, although the latter is probably much easier of attainment than the former. A definite obligation rests upon the masters of industry to make a systematic, sustained and organized effort to achieve both these objects. The suggestion occasionally heard that the directors of industry should combine to curtail the production of certain commodities without reducing the working time, deserves no consideration whatever. To adopt this method would be to make the unemployment situation worse.

If Congress and the state legislatures had the requisite constitutional power, they could bring about the necessary redistribution of purchasing power and shortening of hours more quickly and more effectively than any combination of employers. Unfortunately, the Supreme Court has declared unconstitutional minimum wage legislation, even by the states, and it would probably pass the same judgment upon short-hour laws applying to men. At present there is very little

that our legislative bodies can do in this direction beyond setting an example to private industries, by paying adequate wages to and reducing the working time of public employees and inserting the same regulations in all contracts for public work.

In this paper I have considered unemployment in the light of the traditional Catholic principles of charity and justice. This is not an easy task to perform with entire accuracy. In attempting it I may have made some mistakes, but I am confident that the mistakes, if any, have not been serious. In general, I have tried to establish the fundamental fact that unemployment is a moral question, a question of right and wrong, and that Catholic moral principles are as pertinent and helpful in the solution of this question as they have ever been in any situation which involved the conduct of human beings. In particular, I have endeavored to define the moral obligations resting upon business men and the public authorities. I have emphasized the elementary duty of distributive justice which is incumbent upon the state, to apportion benefits according to needs and burdens according to capacities. The chief benefit sought by needy Americans to-day is employment. The federal government can provide it through a sufficient outlay for public works, and it should impose the burden of furnishing the necessary funds upon those who have the funds, namely, the recipients of large and very large incomes. The latter proposition is a necessary conclusion from the teaching of all the moral theologians who have discussed the ethics of taxation. That our great newspapers, our high-placed statesmen and our powerful industrialists should be engaged upon a concerted campaign to deny or to obscure this great principle, is as reprehensible as it is discouraging. It shows how far the dominant thought of our time has departed from the precepts of justice and the teaching of Christ. It shows that the ruling forces of our society have become materialist to a degree that would have provoked the condemnation of such Pagans as Plato and Aristotle. We may dispute as to whether we are a Christian nation; we cannot seriously contend that we have a Christian industrial civilization.

JOHN A. RYAN.

The Catholic University of America.

A POINT OF VIEW IN PREACHING.

Preparation for Sin.

IT is without any desire to play upon words that the sub-title of this article, Preparation for Sin, was chosen. If every deliberate action has a history, a mortal sin as a deliberate action has a history. There are many stages which precede actual transgression. There are in fact many stages of preparation which precede the mental attitude of consent to temptation. One who has had a long course of training in the Christian life and has worked with faithful care in building the structure of thought and behavior upon divine faith and corresponding grace, will hardly undo one's work and rise in defiance of the law of God without having taken gradual steps in that direction. Very often the actual beginnings of sin lack all color of sin. When this is the case, watchfulness against sin is not directed toward the earlier stages of what may be called preparation for sin. An alert spiritual sense should enable one to see the dim and colorless details of behavior which point in the way of later trangression. Failure to perceive the implications of such a process leaves the soul undefended at that point. A story that was very popular some years ago told of a bitter quarrel between a husband and his wife. After it occurred, the former, who was a man of gentle nature and true loyalty, asked himself how he could have been guilty of behavior that was so unlike him. He concluded that his participation started two days earlier when he rattled the morning paper to show his impatience as his wife tried to talk to him when he was reading it. He had had no foresight that that little manifestation of temper would lead to a family quarrel that resulted in separation from his wife.

One of the difficulties in preaching about mortal sin is that the topic is commonplace. The members of a congregation have heard such sermons so frequently that they find it tiresome to listen to another, unless it arouses attention by freshness of treatment and penetrating interpretation. The preacher does well always to insist upon the theological doctrine of sin. But if in addition to that he will reach into the typical experiences associated with sin he will gain authority and power

by convincing his hearers of his insight into human nature and of his understanding of the ways in which sin becomes possible. It is here that we meet the challenge to the scholarship, industry and insight of the preacher as he undertakes to strengthen recoil against sin among the faithful. If they have heard fifty or one hundred sermons on mortal sin in the course of their lifetime, they will be inclined to give little attention to another one, because they believe that they know all that is to be known about the topic and that they can tell in advance just what the preacher is going to say. Their minds wander among the distractions of memory and interest as they submit to the sermon associated with the Holy Sacrifice of the Mass which they are compelled to attend. These pages are written in the hope of suggesting one way in which perhaps mortal sin may be treated which will hold attention and foster the spiritual loyalties of the faithful. There are, of course, many other methods of doing this. The one to be described is suggested by the story of Susanna as recorded in the 13th Chapter of the Book of Daniel.

When the two old men who lacked neither dignity nor prestige nor learning were tempted by their lust, they entered upon the beginning of an experience which was in pitiful contrast with their character and standing. They had sufficient resources to have resisted successfully their shameful inclination. They had to get rid of their insight before yielding to their passion. The Scriptural narrative tells us how they did this. "And the old men saw her going in every day and walking; and they were inflamed with lust toward her and they *perverted their own mind and turned away their eyes, that they might not look into Heaven nor remember just judgment*". In other words, they prepared for their sin by setting aside from attention everything that would have enabled them to resist it and they allowed their passion undisputed right of way. Had they at the moment when passion was first stirred simply held to their better selves, they would have given to us an example of beautiful loyalty instead of shameful surrender. May we not find something of the same kind in the history of any mortal sin that is studied seriously? Does not the sinner under the pressure of temptation rearrange his mental outlook, forget his better self, and remove from the pathway of his passion every obstacle to its mastery?

Whether we consider sins of mind or flesh, of weakness or strength, of cruelty or neglect, of refinement or coarseness, there is a range of mystery behind the transgression which should not be overlooked. Revolutions in social life are far advanced before they are noticed and the final uprising is but the outcome of a long preparation. Mortal sin in a Christian is nothing less than a revolution. Training, habit, lingering memories of sweet devotion and happy virtue, graces abounding enter the structure of spiritual life which rests on faith. Can all of this be overthrown in a moment? Can a Christian so change outlook and judgment at once as to become another being? Hardly. A change so startling cannot be accounted for with a flippant word. There must be a preparation for sin, a long series of unnoticed details, which act on knowledge, will, and spirit, and put them out of the way in order that sin may enter without attracting attention.

They who believe that sin is a commonplace topic and assume that they know all that is needed about it, might find fields of exploration in the early history of transgression, its prehistoric stages, if studied honestly as a matter of personal experience or actual observation.

I.

There are, of course, impulsive as well as deliberate mortal sins. The latter type is planned and, therefore, malicious in high degree. The former is not planned, but indifference to the danger of impulse and lack of attention to experience leave the sinner blameworthy. He fails to conquer impulses which he knows to be sources of danger. Dislike of effort, lack of foresight, unwillingness to learn from experience are serious faults in an impulsive man, for they are in fact negative, if not positive, elements in preparation for sin. We may take it for granted that the Catholic who has had average opportunity for adequate instruction in his faith understands the theological definition of sin and his constant obligation to resist temptation. And that resistance should deal with his temperament, his experience and his opportunities for further instruction if he has need of it. It seems reasonable to believe that there are few sins against which sufficient instruction has not been given at one time or another to all of the faithful.

In view of this, how are we to explain any given mortal sin without looking into the earlier stages of preparation for it?

The prospective sinner must in one way or another expel from immediate attention the knowledge which he actually possesses. In as far as that knowledge would have served him in his resistance, he must get rid of it for the moment, whether or not he realizes this. By keeping spiritual insight at the center of attention one maintains all preferences against surrender to temptation. By permitting spiritual insight to recede from this position one definite step in preparation for sin is taken. The old men who perverted their own mind and turned away their eyes that they might not look into Heaven nor remember just judgment did precisely this.

Furthermore, one must in one way or another get rid of the will to be loyal to God. This is accomplished by delayed resistance to temptation, by minimizing the inherent iniquity of sin and excusing the spiritual indifference, which is a most significant feature in the early history of any sin. If conscience whispers warnings in these early stages, they are discounted or ignored in a way that is definitely related to weakening of the will and the avoiding of resistance. If one's better self speaks not of foresight and prayer, of one's known weakness, nor suggests the prompt steps that the loyalties of the love of God should take, a positive distaste for resistance may readily appear. When this occurs, temptation moves on toward its certain victory.

In view of the spiritual knowledge, graces and spiritual fidelity that should be found in every child of God, two attitudes in respect of sin should be found in him. He should manifest a general understanding of the nature of sin and its constant menace to his integrity. This should lead to general habits of prayer, foresight and self-protection upon which the teaching of Christ constantly insists. But further than this, he should understand his own particular temperament, his own weakness and strength, his experience with temptation and possibly with sin in the past. And this should develop a particular and intimate understanding of the disguises of sin, of tricks of self-deception and of his way in dealing with temptations as they lay their plans against the citadel of his soul. General attitudes toward theoretical sin are by no means

adequate, although useful, in building up resistance. The individual must understand and deal with the processes of sin as they appear in his own history and as he relates his knowledge, will and need of definite grace in maintaining his spiritual loyalty. The whole theory of moral responsibility goes back to the individual, to the care of his own soul, to his measured responsibility before God for that care. It is only in proportion as this fundamental truth is mastered that adequate resistance to sin will appear and the consciousness of the imperative need of divine grace will organize habits of prayer, self-control and foresight which give courage to resistance and the promise of victory to faithful effort.

II.

One of the most difficult tasks in maintaining Christian ideals in personal life is that of remaining honest in one's attitude against sin. All that has been thus far said, including the reference to the story of the old men and Susanna, turns on the elementary demand of honest resistance against temptation. Getting rid of knowledge, diverting attention from spiritual things, excusing self, minimizing and evasion are forms of dishonesty. These are methods by which compromise is effected between the allurements of temptation and the standards of spiritual loyalty that are professed. While allowance must be made for every degree of responsibility and realization of facts, the process of surrender to temptation, in the course of which these elements appear, shows lack of honesty with God and with self. Unfortunately the penalties of such mistakes tend to move in the direction of their logic and, when sin results, its devastating consequences are not prevented. Even when the guilt of sin is removed by repentance, there are many consequences of it in memory, experience and weakness that are not directly dealt with by the grace of absolution. Their effect can be prevented only by subsequent effort and grace.

Honest resistance against temptation and sin involves a readiness on the part of the sinner to learn from past sins. This requires not a morbid scrupulousness nor a weakening fear that the guilt of sin may not have been removed by repentance and confession, but rather an intelligent willing-

ness to learn from past sin, by studying its history and discovering precisely the way in which circumstances, neglect or self-sufficiency may have led to disaster. Spiritual foresight will lead one to learn in this way and to direct resistance and prayer toward such sources of unsuspected weakness. There is perhaps in the history of every sin one "unguarded moment" that brought defeat; one stage in the process when defence was neglected and temptation entered upon its path to victory. The discovery of that unguarded moment and the understanding of it should be the basis of future wisdom and the promise of triumphant resistance.

One who attempts to deal with temptation without having learned any lessons from one's own past sins seems to lack either honesty or intelligence. The driver of an automobile which frequently stalls would show little thoroughness if he contented himself with getting the machine started and paid no attention whatsoever to the structural flaw in evidence. He would be intelligent only if he looked for that flaw, corrected it and recovered confidence in his machine. The soul that sins from time to time manifests a structural flaw in character. Unless it is searched out and corrected, the sinner will not be intelligent. But if he seeks the explanation of the defeat of his graces and brings his spiritual resources to bear upon the point, he will be both honest and intelligent, and he moves forward in the way that leads to God. It is this inadvertence to the experience of the past sin that has much to do with our spiritual history. The theological view of the *recidivus* shows the seriousness with which the Church expects honest resistance against sin. Refusal of absolution is indeed a serious matter. When the confessor is instructed to take that step, the Church must have a reason that goes deeply into the psychology of sin. It is by no means unreasonable to expect full honesty of repentance. When sin is repeated, it shows that repentance or spiritual direction should go behind the single sin and search for its history in the character or temperament of the sinner.

III.

But the sinner is not confined to the lessons of his own experience. He has many opportunities to observe the ravages

of sin in the lives of others. If he has a docile mind, which is willing to learn in any wholesome way, he will take to himself many serious lessons concerning sin spread upon the pages of the book of life. There is a depth of insight, a lesson of supreme value in the trite saying prompted by the hanging of a criminal, "Except for the grace of God there goes me". One does not need to sit in a class room before a teacher in order to learn. Life itself is one of the greatest of teachers. But its lessons are futile if one is indisposed to learn from them or so victimized by self-complacency as to feel that personal wisdom is adequate to all purposes in life.

One of the most significant lessons found in the general observation of mortal sin is that it is often followed by recklessness that leads to further sin. The old men gave no thought to the shamelessness of the cruelty which would have subjected the innocent Susanna to their lust. When defeated, they were quite willing to defame her and send her to death, although this had probably not occurred to them in their preparation for sin. Once they were involved by their defeat, their brutal cruelty knew no limits. Murder was an afterthought. This subsequent recklessness, found in so many major crimes, is a matter of common observation. It is the inherent logic of sin itself. That it would reappear in transgressions that are rather frequent and perhaps not conspicuous is not to be wondered at. When we are told that liars need long memories, we learn that an original lie may make many subsequent lies necessary. Any false position taken in life is apt to have as its offspring many other false positions not originally dreamed of. It is in this way that the recklessness of sin becomes an object of immediate concern to any Christian who seeks to understand and resist every approach that it makes. How well Shakespeare understood this!

> One sin, I know, another doth provoke;
> Murder's as near to lust as flame to smoke.
> Poison and treason are the hands of sin.
> Ay, and the targets, to put off shame;
> Then, lest my life be cropped to keep you clear,
> By flight I'll shun the danger which I fear.

IV.

Sin has its own pedagogy, which is most significant when we view it from the standpoint of Christ's dominion over personal life and the long course of preparation against it which is generally insured through Christian teaching. Of course, the appreciation of sin is conditioned by the standpoint from which we view it. If we look upon it as a trifle, as something that is to be expected, a transgression adequately dealt with by the absolution of the priest, we shall fail of adequate understanding. Intrinsically it involves the setting aside of the wish and law of Christ and deliberate substitution of one's personal wish or preference. If this single view could be mastered, little more would be necessary, apart from the grace of God. But unless that point is usually set forth in a rugged way, attention is not won to it. In committing a sin one takes charge for the moment of one's own life and places God aside. In this way sin is a revelation of one's true self. It shows just what one can do when God is forgotten. Sometimes a sinner will say, " I cannot understand how I could have acted thus. It is not like me." This is largely untrue, but not consciously so. Whatever the explanation, the sin involved a revelation of deeper weakness hidden possibly from knowledge, but withal present in character and of such a nature as to have occasioned a momentary overthrow of the spiritual structure of life. It is the new vision of self gained by such unhappy experience and new appreciation of the appeal of Christ and the happiness of loyalty to Him that occasion the distress and give promise of new life separated from the old life by the river of repentant tears.

V.

One will have noted that these thoughts relate to the psychology of sin rather than to its theological definition. If in preaching we confine ourselves to the theological exposition alone, we leave the faithful unacquainted with many of the mental processes involved in sinning. If we confine attention to the abstract explanation of sin offered to abstract individuals in abstract circumstances, it is to be feared that many will remain unassisted, because of their lack of insight into the processes of concrete sin in concrete conditions in which

concrete individuals live. Evasions, excuses, manipulation of knowledge, gradual and unperceived surrender to temptation as these appear in the actual history of sins, ought to be objects of immediate practical concern for everyone who undertakes the guidance of souls through preaching, instruction or the confessional. That all of this appears in our traditions of spiritual direction is self-evident. We need but take from the riches of our spiritual literature much that is very old in order to find wisdom that many are inclined to consider as very new. Whatever the method employed, whatever the point of view taken, one supreme purpose should guide the preacher in his service of souls. Recognition of the fact that the fundamentals of spiritual life tend to become commonplace through repetition is called for always. The duty of arousing and holding the alert interest of hearers will never be lost from view by a conscientious preacher. Intense zeal will welcome all of the labor involved in so presenting the message of Christ as to reveal to the faithful the supreme loveliness of a loyalty to Him that is without flaw. Few will find preaching an easy matter. No one should preach indifferently. The Gospel came to us historically not through formal theological works but through preaching. And preaching remains today an instrument of first rank in bringing the message of Christ to souls. In the highly complicated development of advertising, greatest concern is devoted to the power of arresting and holding attention. The preacher who takes a lesson from this will find ways of overcoming the apathy of congregations, because the spiritual message that he brings will under the touch of his zeal and industry always seem new and good to believing hearts.

WILLIAM J. KERBY.

Washington, D. C.

WHY BE ANOINTED?

THAT the Sacrament of Extreme Unction is sadly misunderstood by some of the faithful, and not sufficiently understood and appreciated by a great number of others, is a statement which will not come as a startling revelation to the average parish priest. He will maintain—and rightly so—

that there are not a few among his parishioners whose deep and lively faith in this sacrament leaves nothing further to be desired; or he may perhaps contend that wrong and mistaken notions concerning it are confined much more to some classes of his flock than to others. However this may be, he is ready to admit that, while some of his parishioners entertain for Extreme Unction a certain superstitious dread, others are wofully lacking in a knowledge of the decided advantages which are to be gained from the last anointing.

Which are some of these advantages? The first of them appertains to the body. We know from a study of the catechism that one of the effects of Extreme Unction is the cure of the body, if God should so ordain. And such a cure, where it does actually occur, is not to be regarded as something miraculous, but only as one of the ordinary effects of the sacrament—a secondary sacramental effect. There is no gainsaying the fact that some of these sacramental effects have about them at times all the earmarks of the miraculous. Indeed, Father Spirago, a weighty authority in this connexion, has this to say: "In some cases, by the interposition of divine power, health is restored where human skill could do nothing." [1]

Now it goes without saying, that, if the priest is called when the sick man or woman is physically as well as mentally exhausted, he is being summoned at a time when the invalid's restoration to health could only be the result of a miracle. But restoration to health by way of a miracle is something we have no right to rely upon—and under such culpable circumstances least of all. We are perfectly well aware from our past experience, whether at home, or in hospitals, or elsewhere, that the lapse of only a few days, or even a few hours, may bring about a decided change for the worse in the case of a sick patient, and render his condition critical or even hopeless from a medical point of view, whereas it was otherwise but a short while ago. Then, that is to say, long before the critical stage had developed, was the seasonable time to have summoned the priest, when there was no danger of death, and when the sick person was still in full possession of all his faculties. Quoting from Canon Law on this matter,

[1] *Cat. Explained,* Spirago-Clarke, p. 641, n. 2, 8th edit.

we have the following in Canon 944: "Though this sacrament is not in itself a necessary means of salvation, nobody may neglect it. Great care and solicitude must be used to have the sick persons receive Extreme Unction while they are fully conscious."

"The degree of danger of death," says Father Woywod, "is an element which is incapable of precise definition. It is, however, certain that the danger need not be imminent, nor the malady so serious that there is little or no hope of recovery. The ancient practice of the Church teaches that any ailment which may be fatal to the patient is sufficient ground for administering Extreme Unction, and one need not wait until the sickness takes a fatal turn. In several Rituals of the ninth and following centuries we read that the sick person should stand or kneel, or recite the Our Father and answer the questions addressed to him, all of which supposes that the sick person was not so close to death." [2]

We must not therefore suffer ourselves to be swayed by the silly notion, only too often entertained by certain superstitious and ill-instructed Catholics, that, whenever the priest comes to administer the Last Sacraments, the sick individual is surely "booked for the next world". Pure nonsense. Indeed, the average parish priest whom one chooses to consult in reference to this matter, will state that his own personal experience along such lines is all very much to the contrary. He will be quick to declare, moreover, that if the priest is brought in at the right time, he will often accomplish more toward the invalid's recovery than even the doctor could effect. Many rightly instructed Catholics are fully apprised of this. They are seldom at fault in this respect; and they never allow themselves to be deterred from calling the priest at once by any ill-advised fear of perturbing the sick person; although such a wrong course of procedure may not infrequently be the suggestion of some well-intentioned but misinformed physician.

It may do us not a little good to learn how the famous Doctor Oliver Wendell Holmes was wont to conduct himself in the case of Catholics who chanced to fall under his professional care. He informs us that, whenever he was called upon to

[2] *Prac. Com. on Code of Can. Law*, vol. I, n. 862, p. 479, ed. 1926.

attend a Catholic patient who was dangerously ill, it was his invariable custom to summon the priest at once, because, as he declared, the largest percentage of his cases got well after Extreme Unction. This is certainly powerful and convincing testimony, and all the more so as coming from a non-Catholic source.

But after all, the principal, and by far the most important, effect of Extreme Unction concerns the good of the soul. The best of authorities assure us that, while Confession is God's merciful invention to save souls from hell, Extreme Unction is the merciful sacrament designed by Him to enable them to escape the fires of purgatory. Yes, the soul of the man who dies after receiving Extreme Unction, at least with attrition or imperfect contrition, goes straight to heaven.

First of all, Extreme Unction remits the temporal punishment due to sin. It certainly may happen, and in fact does often happen, that, while the guilt of a man's sins is taken away by a sincere confession, much of the atonement for these sins, nevertheless, is still due the infinite justice of God by reason of the imperfect dispositions of the penitent. Undoubtedly, if our sorrow for sin in confession were sufficiently perfect and intense, it would be efficacious to blot out not only the guilt of our sins but their full atonement as well: perfect sorrow for sin is able to do this, as we are aware. Unfortunately, poor human nature is appallingly weak, and the light of faith burns only too dimly within the hearts of ever so many Catholics. Numbers of them come to their deathbeds, their souls still laden with a debt of atonement that ought to have been canceled long before, when health, and strength, and perhaps easy opportunity would have rendered the task not so difficult of execution. Were there no saving remedy at hand in this emergency, a long and severe purgatory must inevitably await such persons upon their entrance into eternity. But the ever merciful God here comes to the rescue in the sacrament of Extreme Unction.

Let us now take notice how this sacrament will here step into the breach, so to speak, and squarely meet the emergency; and it will best serve our purpose to draw upon a concrete case.

We have before us, then, a man who is supposed to be on his deathbed. The priest pays him a visit and finds him to be

sincere, well-disposed, and able to make his confession. In as far as he has mortal sin upon his conscience, this confession on his part is of obligation and he makes it, finishing with an act of imperfect contrition directed to all of his sins, mortal as well as venial. We are accordingly justified in believing that the guilt of this man's sins has been removed, so that Extreme Unction is now in order; and if duly administered to the sick man, its proper effect in his case will manifestly be, not to remove his sins but rather the relics of the sins of his entire life—the only obstacle still remaining between himself and heaven; in other words, to blot out the full debt of temporal atonement that attaches to his soul and is due the divine justice. It is after this fashion that Extreme Unction prepares the sick person for immediate entrance into heaven.[3] [4]

We come now to another matter of considerable importance, namely, Extreme Unction in its relation to sin. It is a doctrine of the Church that sins are remitted by Extreme Unction. Now, inasmuch as there are no qualifications or restrictions mentioned either in Scripture or Tradition (we mean qualifications or restrictions as to what manner of sins), we are warranted in holding with a number of authorities that the remission of mortal sin is one of the effects of Extreme Unction. Both Génicot[5] and Sabetti-Barrett[6] enumerate this as one of the effects of Extreme Unction, while Pohle-Preuss[7] states it as something certain.

As it seldom happens, however, that Extreme Unction, administered to the sick, is not preceded by the Sacrament of Penance, or at least by conditional absolution, this secondary effect of Extreme Unction (namely, its power to remit mortal sin) is rarely called into requisition; and rightly so, since Extreme Unction is essentially a sacrament of the living and so supposes a state of grace.

[3] This consoling doctrine has the full sanction of men like Albertus Magnus, St. Thomas, and St. Bonaventure, not to speak of later authorities, such as Kern and Noldin. (ECCL. REV., Prim. Ef. of E. U., Tecklenburg, Sept. 1916, vol. 55, p. 291.)

[4] Noldin, *De Sac.*, vol. III, n. 429, ed. 1920.

[5] Génicot, vol. I, n. 419, p. 376, ed. 1927.

[6] Sabetti-Barrett, p. 797, n. 820, ed. 1926.

[7] Pohle-Preuss, *The Sacraments*, vol. IV, p. 31, ed. 1917.

But though it is clearly a matter of obligation, in dealing with such as are in danger of death, to administer Penance before Extreme Unction, the obligation is obviously not so iron-clad as never to admit of any exceptions. Father Noldin cites a case in point and says: "Although a supposedly dying person is to be absolved before Extreme Unction, because Extreme Unction is a sacrament of the living and the complement of the sacrament of Penance, and because the Church so requires, this is nevertheless not to be taken as so imperative that one is not allowed to anoint a sick person before absolving him, where it is rightly feared that the necessary time required to administer both sacraments will be wanting." [8]

As a matter of fact, so illustrious an authority as the great Suarez,[9] quoted in this connexion by St. Alphonsus,[10] and others,[11] maintains that one deprived of his senses, unless he has previously asked for priestly absolution or somehow expressed a wish to receive it, cannot be absolved, because the essential matter of the Sacrament of Penance, which should be some kind of confession on the part of the penitent, (*materia sensibilis*) is lacking. Hence Father Noldin [12] could very well quote Suarez,[13] that Extreme Unction administered to a dying person deprived of his sense is a means of salvation by far more secure than even sacramental absolution.

It may be said in general that, if a person for any sufficiently good reason is excused from Confession, or from eliciting an act of contrition, then Extreme Unction will bestow upon him sanctifying grace, provided only that he is either actually or habitually attrite. Habitual attrition means nothing more than an act of imperfect contrition for sins committed, elicited after their commission and never revoked or retracted.

Apropos of the particular phase of the question here under consideration, Father Spirago has this to say: "Extreme Unction compensates for all that, through no fault of his own, the sick man has left incomplete in the sacrament of

[8] Noldin, vol. III, n. 444, 519, ed. 1920.
[9] Suarez, d. 23, sect. I.
[10] St. Alphonsus, lib. 6, n. 482.
[11] De Lugo, quoted by Pohle-Preuss, vol. III, ed. 1917.
[12] Noldin, vol. III, n. 430, ed. 1920.
[13] Suarez, d. 41, sect. I, n. 19.

Penance. It is thus the completion of the sacrament of Penance, or the Penance of the Sick. By reason of physical or mental weakness, the sick are rarely capable of making a good confession or doing penance. Therefore the Church deals leniently with them, and by this unction commends them to the mercy of God. This anointing cleanses away sin, if there be any still to be expiated." [14]

A fourth and last advantage to be derived from the reception of Extreme Unction is that it serves to fortify us against the attacks of the evil one in our last moment. If the evil spirit makes his assaults upon us during life, when we are in full vigor of health and when we can likewise have easy recourse to prayer, how much more liable will he be to molest and attack us when our bodily strength is fast ebbing away, and when we can scarcely do more than move our parched lips in words of agonizing supplication. But the good God who knows full well the extent of our weakness and danger, here comes to our assistance in a sacrament, one of whose blessed effects is to fortify the enfeebled soul against the tempter, whilst he is making his fiercest and last assault upon us. Hence we see that, while the sacrament of Extreme Unction does very often restore bodily health to the sick individual in whose behalf it is administered, it does something much better than even this; for it imparts to him the manly vigor and the stout courage to withstand the tempter and to battle bravely and successfully against him to the very last.

Let it be observed, then, by way of conclusion, that when we delay until the very last moment to summon the priest in behalf of any sick relative or friend of ours, these may be some of the possible consequences of our neglect. In the first place, we are thereby perhaps depriving our sick relative or friend of one chance of being cured of his malady. In the next place, we are incurring the danger of having him receive the sacrament when he is certainly in very poor condition to reap genuine profit from it, inasmuch as we can have no assurance in such a case that he has at least the necessary disposition of imperfect contrition. In the third place, the calling in of the priest to attend a sick relative or friend may

[14] Spirago-Clarke, p. 641, 8th ed.

be for him his one and last opportunity to make his peace with God. As too often happens, he may have been living anything but a good life, and may have neglected to see a priest when he was still in sound health and perfectly able to do so. This would have been for him the seasonable hour, the golden opportunity to have made amends for the past, as far as that still lay within his power; and now—he is unconscious. The table is indeed set, but the unfortunate diner may perhaps be able to partake of none of its viands. What a catastrophe! And will not such an outcome be liable to put a damper upon our peace of soul later on, seeing that we can hardly hold ourselves excusable or guiltless, by reason of our failure to act at the opportune time, and to do in behalf of a sick relative or friend a really noble act of Christian charity.

Why be anointed? Unless we have utterly failed of our purpose here, there is every reason in the world why we should receive the Last Rites of the Church in time of grievous sickness, considering the many splendid advantages we can all hope to derive therefrom.

WILLIAM FREDERICK FELD, S.J.

Cleveland, Ohio.

WHAT TIME IS IT? MIDNIGHT AND FASTING.

ON the Sunday before Christmas, 1930, in a small church in the northwestern part of the city of Washington, the priest in announcing the arrangements for the Christmas Day Masses reminded the congregation that the obligation of fasting for those who were to receive Holy Communion commenced at 12 o'clock midnight, adding that *sun time* was meant. In this particular church Midnight Mass was begun very closely on the stroke of 12, as shown by the clock on the rear wall of the church, and by watches carried by the people. But at the instant when clock and watches were proclaiming midnight, in this church it was only 11h 52m P.M. on Christmas Eve by sun time. At Cumberland, in the western part of the diocese of Baltimore, at this same instant, when watches were showing 12 o'clock midnight, the sun said it was only 11h 45m P.M., and before sun-time midnight came around

the services there had already progressed probably to the reading of the Gospel. Insofar as fasting requirements are concerned, all was well; for the people in the Washington church who had begun their fast at midnight by their watches had really begun it 8 minutes before midnight by the sun, while those in Cumberland were 15 minutes ahead of sun midnight.

But if we go to the eastern part of the section of the country which carries the same standard time on its watches as do Washington and Cumberland, let us say to the Boston cathedral, we will find that when the watches there showed 12 o'clock midnight (the same instant as at Washington), the sun was proclaiming Christmas Day already some 16 minutes old, and those who had carefuly observed their watches to commence their fast were some 16 minutes late in so doing. Go further east, to the church in the town of Eastport in the eastern part of Maine, and the 16 minutes becomes 32 minutes, and one who complied strictly with the letter of the law would have to commence his fast at 11h 28m P.M. by his watch.

Such were the conditions on Christmas Eve night in the places indicated; on the same night at other places the difference between standard (watch) time and sun time would vary according to the longitude of the place; while at any given place it would change during the year according to the date, with an extreme range in this variation of over half an hour. Thus in the little town of Maple Shade, just east of Philadelphia, and located according to the map at hand close to the 75th meridian (the standard meridian of the Eastern Time zone), on Christmas Eve night watches and sun time were close together, but early in November the sun showed a time which was 16 minutes fast of the time shown on a standard clock. In Eastport, Maine, at this time (7 November) midnight by the sun would occur when standard clocks showed 11h 12m P.M.

These few examples will show what a variable thing sun time is—for we shall see later that it is the sun which is keeping irregular hours, and that when an announcement is made that fasting must be from midnight, *sun time,* an exact observance of the rule requires that one know the longitude of the church, and have at hand an ephemeris of the sun wherein

its daily irregularities are listed, and even then (as the writer can testify), there is required a rather delicate computation to get from the book values which are for particular meridians and epochs to the meridian of the church and the date of the service.

* * * *

To understand this condition and study it, let us start with a definition of Time, and then try and correlate the different kinds of time.

Time is defined as *measured duration,* and two fundamental systems or bases of measurement are recognized and used by astronomers: the *Sidereal* system, which the unit of length or sidereal day may be said with considerable accuracy to be equivalent to the period of time between two successive transits (passages) of a given star over the same meridian; and the *Apparent Solar system,* in which the day corresponds to the time between two successive transits of the real sun over the same meridian. In the case of the sidereal day the unit is so nearly constant that only now are instruments of sufficient precision being devised to test its invariability. The apparent solar day is, however, so variable in length—the range in its length through different parts of the year so great—that it is impracticable to subdivide it mechanically into small equal constant parts and use it as a general basis of observation and record.

To utilize the real sun therefore in determinations of time, a supplementary system, the Mean Solar system, has been imposed upon the Apparent Solar system. In this supplementary system a fictitious sun, called the *Mean Sun,* is imagined as moving in the plane of the Equator at a uniform angular speed, a mean of the motions of the real sun through the year referred to the equator. In the Mean Solar system all days are of equal length, and therefore a mechanical time piece, as a watch or clock, can be adjusted to carry that time. Until the mechanical timepiece came into existence, the Apparent Solar day was fully adapted to man's social requirements for time, and the sun dial gave him a satisfactory standard of time control. The discovery of the invariability of pendulum oscillations by Galileo in 1610, and the application of the principle therein involved to the control of clocks by Huyghens in

1656, marked an epoch in the recording of time determinations from observations on stars, making possible a more uniform and accurate time control of the social day, as well as advancing very materially the use of time in scientific measurements and records.

Just how great would be the difficulty in regulating a mechanical clock to show time on the Apparent Solar system may be readily understood by a consideration (in part) of actual conditions: Suppose a clock were adjusted to record exactly 24 hours between successive passages of the real sun over some meridian, say on 15 May and 16 May (noon), 1931. In the following 24 hours the apparent solar day would show a gain of 0.6 second on the clock, and would continue to show gains by slowly increasing amounts, until, around 19 June, when a maximum length of the apparent day would be reached, amounting to 24 hours, 00 minutes, 13 seconds, as measured on the clock which on 15-16 May recorded the length of the apparent day as being exactly 24 hours. The apparent day would then commence to shorten, and late in July would again tally with the 24 hours of the clock, which would now show an accumulated excess in the lengths of the apparent solar days of more than 10 minutes. That is, in something less than three months the sun would gain about 10 minutes on a clock regulated to sun time on 15-16 May. This date gives a rate to the watch agreeing very closely with that of a mean time clock, as at this date the mean day and the apparent day are practically equal. Late in July the clock would show an ever-shortening apparent day, and the above operation would be repeated in reverse, clock and sun again agreeing in length of day about 1 November; and so for the rest of the year—the sun gains on the clock, then loses—going through a regular cycle.

It would not be the clock, however, which would be keeping irregular hours, but the sun, which because of a combination of two conditions apparently travels around the earth at varying speeds. We know, of course, that the day is caused by the rotation of the earth on its axis as it revolves in a closed orbit around the sun, but it is often easier to think of the sun's apparent motion which is the reverse of the earth's real motion, and determine and allow for the effects of any variation in

this motion at a given time at a point on the earth. The rotation of the earth on its axis is almost invariable, and only now, as has already been noted, has it become possible to examine this invariability scientifically.

The variation in the length of the apparent solar day arises from two principal causes: the apparent path of the sun around the earth during the year is an ellipse lying in a plane inclined about 23½° to the plane of our equator, the apparent speed of the sun in that path being quite variable.

Since the earth moves fastest when in the perihelion part of its orbit, the apparent solar day at that time is lengthened—the moment of solar noon being retarded. In the aphelion part of the orbit the reverse occurs—the earth is moving more slowly, apparent noon is advanced, and the solar day is shortened. From this cause, then—the ellipticity of the earth's orbit (also spoken of as the eccentricity)—the apparent solar day is longest when the earth is at its perihelion point, which occurs at about 1 January, and shortest when at the aphelion point, around 1 July.

The other reason why the sun's days are not all of equal length is because the sun's apparent motion is not along the equator but along the ecliptic, inclined some 23½° to the equator. Twice each year (in March and in September), when the sun is near the Equinoxes, the sun's apparent motion eastward is less than its average motion for the year, apparent noon is advanced, and the solar day is shortened. On the other hand, when at the Solstices (December and June), the apparent motion of the sun eastward is greater, and the solar day is lengthened. From this cause—the Inclination (or Obliquity) of the ecliptic, the solar day is longest about 21 December and 21 June, and shortest around 26 March and 23 September.

The combined effect of these two causes is found to be that the longest days of the year by the sun (from noon to noon) occur about 22 December and 21 June, and the shortest, 26 March and 17 September. The twenty-second of December is about 17 seconds longer than 21 June, 48 seconds longer than 26 March, and 51 seconds longer than 17 September.

The relationship between the apparent day and the mean day, into which this combined effect enters, is known as the

Equation of Time, and it is this which we find tabulated in Nautical Almanacs, usually for each day of the year. The Equation of Time, then, at any instant is simply the difference between mean solar time and apparent solar time at that instant (epoch). It is constantly changing. Four times each year it passes through zero. Four times it attains maximum values: + 16m 23s in November; + 3m 47s in May; — 6m 22s in July; and — 14m 22s in February. (These signs are for the form E = A — M.)

Now, in addition to the time systems already considered, that is, the fundamental sidereal and apparent solar systems, and the subordinate mean solar system, we have a further subordination of the solar time system—Standard Time, which is simply Mean Solar time for some selected standard meridian, a meridian which is some integral number of hours from the zero or Greenwich meridian, 1 hour being equal to 15° of longitude. Standard time is measured from the passage of the mean sun over the standard meridian, the civil day beginning with its passage over the lower half or supplementary part of that meridian (that is at mean midnight). The need for Standard time is manifest. Without it no two men not living on the same meridian would carry the same time, and schedule time in any undertaking would be an impossibility. This may be illustrated by saying that for a Standard time belt 1 hour (15°) wide with its central meridian the standard, all watches carrying Standard Time would show 12 o'clock noon when the mean sun transits that meridian, while if there were no Standard time and watches were set to show mean time of each local meridian, then at this instant of Standard time noon, watches along the eastern edge of the time belt would show 12h 30m P.M., and those along the western edge, 11h 30m A.M., with different times (between 11h 30m and 12h 30m) on intermediate meridians. Even over such a short distance as between the meridians of the New Naval Observatory on Georgetown Heights and the Catholic University of America, there would be a difference of 16 seconds between watches carrying the local times of the two places.

When we come to consider the relationship between time shown by a standard clock and time shown by a sun dial we get differences which are resultants of combining the Equation

of Time with the difference in longitude (expressed in time) between the point of observation and the standard meridian. This difference may amount to as much as three-fourths of an hour in either direction in a symmetrical standard time zone. The main purpose of this paper is to show how large and how variable this difference may become.

The maximum difference between mean solar time and apparent solar time occurs in November when the Equation of Time is 16m 22s, apparent time being ahead. At such a time when the Standard clock shows 12 o'clock noon, the local mean time along the eastern edge of the time zone will be 12h 30m P.M. and the apparent solar time 12h 46m P. M. At this same instant along the western edge of the zone local mean time will be 11h 30m A.M., and apparent solar time 11h 46m A.M. In February, when the maximum is reached in the other direction, the Equation of Time is 14m 23s, mean time now being ahead. Then when the Standard clock shows 12 o'clock noon, clocks set to local mean time will show, as before, 12h 30m P.M. along the eastern edge, and 11h 30m A.M. along the western edge, but at this same instant the apparent time as shown by sun dials along the eastern edge of the time zone will be 12h 16m (where in November they showed 12h 46m), and along the western edge 11h 16m, as against 11h 46m in November. These figures for November and February are extremes. From them we see that differences between standard time and local apparent time may amount to all the way between about + 46 minutes and — 44 minutes, depending on the time of the year, and the reference of the local meridian to the Standard meridian.

In the foregoing consideration of Standard time the time zone is taken as a band limited by meridians 15° apart, the central meridian being the standard. No account is taken of the fact that for economic and geographic reasons the boundaries of a Standard Time zone, in America anyway, are usually quite irregular, and sometimes, as in the western part of Texas, which very reasonably carries the same time as is used in Dallas and Forth Worth, the differences between Standard and Apparent time may amount to more than one hour.

If we wish to prepare a table showing when some particular epoch by the sun, as for instance apparent solar midnight, will be registered by a clock carrying Standard time, we find that we must confine ourselves to some particular meridian—not only because of the difference in time between local and standard meridians, but also because of the interpolation necessary to obtain the required values of the Equation of Time, which is constantly changing, and may have values differing as much as one second per hour and one hour is the difference in local times between the eastern and western edges of a normal Standard Time zone.

The following table is prepared for the year 1931, and shows the 75th meridian standard time (Eastern Standard Time) of apparent solar midnight at the beginning of every Sunday through the year, and also for Christmas Eve midnight.

If one wishes to interpolate for any intermediate meridian he may do so by direct interpolation along a right line between the values given and be correct within one second. For any intermediate date, however, direct interpolation may not be satisfactory, and it may be best to start from an almanac in which the daily values of the Equation of Time for a stated meridian are given on page 499.

Examination of this table, noting the differences between the first and last columns on any given date and allowing for one hour's difference between the local meridians, will show just how rapidly the Equation of Time is varying, and will show further that if an accuracy of one second is desired, then a special table must be prepared for each separate Standard Time zone. One might use the accompanying table, however, and by extrapolation secure values for the other standard time zones which would be much nearer the exact values obtained by direct computation than the watch carried by the average man will show him exact time.

The situation becomes only a little more disturbed if we consider the condition arising in a community using Daylight Saving Time, as is the case in some of our American cities during the summer months. Daylight Saving Time may be regarded as a mechanical arrangement to do away with a wholesale changing of schedules, and yet start the day's work at an earlier time than is done during the other months of the

EASTERN STANDARD TIME OF APPARENT (TRUE) SOLAR MIDNIGHT.[1]

Year 1931 Midnight preceding Sunday	Longitude 67° 30′ W.			Longitude 75° W.			Longitude 82° 30′ W.		
	h.	m.	s.	h.	m.	s.	h.	m.	s.
January 3	11	34	35.9	12	04	36.5	12	34	37.1
10	11	37	38.0	12	07	38.5	12	37	39.0
17	11	40	13.2	12	10	13.6	12	40	14.0
24	11	42	13.9	12	12	14.2	12	42	14.5
31	11	43	35.3	12	13	35.5	12	43	35.7
Feb'y 7	11	44	16.3	12	14	16.4	12	44	16.5
14	11	44	19.2	12	14	19.1	12	44	19.1
21	11	43	46.3	12	13	46.1	12	43	46.0
28	11	42	41.4	12	12	41.1	12	42	40.9
March 7	11	41	10.3	12	11	10.0	12	41	09.7
14	11	39	20.4	12	09	20.0	12	39	19.7
21	11	37	18.6	12	07	18.2	12	37	17.8
28	11	35	10.9	12	05	10.5	12	35	10.1
April 4	11	33	04.0	12	03	03.6	12	33	03.3
11	11	31	05.5	12	01	05.2	12	31	04.9
18	11	29	21.7	11	59	21.4	12	29	21.1
25	11	27	57.1	11	57	56.9	12	27	56.6
May 2	11	26	55.3	11	56	55.1	12	26	55.0
9	11	26	20.1	11	56	20.1	12	26	20.0
16	11	26	13.7	11	56	13.7	12	26	13.7
23	11	26	34.8	11	56	34.9	12	26	35.0
30	11	27	20.3	11	57	20.4	12	27	20.6
June 6	11	28	26.7	11	58	26.9	12	28	27.1
13	11	29	49.0	11	59	49.3	12	29	49.6
20	11	31	19.6	12	01	19.9	12	31	20.2
27	11	32	49.3	12	02	49.6	12	32	49.9
July 4	11	34	10.7	12	04	11.0	12	34	11.2
11	11	35	17.4	12	05	17.6	12	35	17.8
18	11	36	03.0	12	06	03.1	12	36	03.2
25	11	36	21.8	12	06	21.9	12	36	21.9
August 1	11	36	11.4	12	06	11.3	12	36	11.3
8	11	35	31.9	12	05	31.7	12	35	31.6
15	11	34	24.6	12	04	24.3	12	34	24.0
22	11	32	50.7	12	02	50.4	12	32	50.1
29	11	30	54.4	12	00	54.0	12	30	53.6
Sept. 5	11	28	41.4	11	58	41.0	12	28	40.6
12	11	26	17.9	11	56	17.5	12	26	17.1
19	11	23	49.6	11	53	49.2	12	23	48.8
26	11	21	22.8	11	51	22.3	12	21	21.9
Oct. 3	11	19	05.0	11	49	04.6	12	19	04.3
10	11	17	04.1	11	47	03.7	12	17	03.4
17	11	15	26.0	11	45	25.7	12	15	25.5
24	11	14	16.3	11	44	16.1	12	14	15.9
31	11	13	40.7	11	43	40.7	12	13	40.6
Nov. 7	11	13	44.4	11	43	44.4	12	13	44.5
14	11	14	29.4	11	44	29.6	12	14	29.7
21	11	15	55.0	11	45	55.3	12	15	55.6
28	11	17	59.3	11	47	59.7	12	18	00.1
Dec. 5	11	20	38.5	11	50	39.1	12	20	39.6
12	11	23	45.3	11	53	45.8	12	23	46.4
19	11	27	08.5	11	57	09.2	12	27	09.8
26	11	30	37.1	12	00	37.7	12	30	38.3
Dec. 24	11	29	37.6	11	59	38.2	12	29	38.8

[1] To illustrate the use of the table in determining the standard time of sun

year. Some are inclined to regard it as a psychological adventure, and resent it as an attempt to fool people into getting up earlier than usual. It operates by setting the hands of the clock one hour ahead, and brings a man to his work an hour early, and should release him also an hour earlier than ordinary. It does not always function in this way, as was shown last summer in Baltimore, where there was a division of practice in keeping Daylight Saving Time, and it is reported that one shop compromised by starting the day on Daylight Saving Time, and closing on Standard Time.

To reduce the foregoing table to Daylight Saving Time, simply add one hour to the Standard times indicated. Thus on 7 February sun midnight came on the 82° 30′ meridian at 12h 44m standard time; this would be 1h 44m on a watch set to Daylight Saving Time. A study of the table will show, however, that in a normal Standard Time zone apparent solar midnight will never come before 12 o'clock as shown by a watch carrying Daylight Saving Time.

HUGH C. MITCHELL.

Washington, D. C.

midnight for a point not on one of the three meridians for which the table was computed, several cities were selected at random and their longitudes scaled roughly from an atlas.

Bridgeport, Conn., has a longitude of 73° 11.5′ W. (or 4 h. 52 m. 46 s.). Being 7 minutes and 14 seconds *east* of the standard (75th) meridian; the standard time of sun midnight may be obtained for any date in the table by *adding* 7 minutes and 14 seconds to the values given for that meridian. Jacksonville, Florida, is in longitude 81° 39.2′ W. (5 h. 26 m. 37 s.). Being 26 minutes and 37 seconds *west* of the standard meridian, 26 minutes and 37 seconds must be *subtracted* from the values in the table given for the 75th meridian.

By ignoring the changes in the Equation of Time between the various standard meridians (a matter of only a few seconds), and applying as a correction to the values under the 75th meridian the difference between any point and the standard meridian of the time zone in which it is located, values that are within 1 minute of true values are easily obtained. Thus Cincinnati, Ohio, is in longitude 84° 31′ (5 h. 38 m. 04 s.), that is 22 minutes *east* of the 90th meridian; therefore for Cincinnati, *add* 22 minutes to the tabular values of the 75th meridian. San Francisco is in longitude 122° 25′ (8 h. 09 m. 40 s.), 10 minutes *west* of the 120th meridian. Therefore subtract 10 minutes from the values given for the 75th meridian. In the foregoing the principal error is in obtaining the longitudes of the various cities, which was done roughly by scaling from an atlas. For cities not in the Eastern Time Zone there is a small added error due to changes in the Equation of Time. This is neglected and by giving the corrections to even minutes only values that are correct to the minute are obtained.

Analecta

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

Responsa ad Proposita Dubia.

Emi Patres Pontificiae Commissionis ad Codicis canones authentice interpretandos, propositis in plenario coetu sequuntur dubiis, responderi mandarunt ut infra ad singula:

I.—de ecclesiae consecratione.

D. An vi canonis 323 Abbas *nullius,* charactere episcopali carens, ecclesiam in alieno territorio valide consecrare possit ex eiusdem Ordinarii licentia.

R. *Negative.*

II.—de substitutione chorali.

D. An sub nomine *Canonici* vel *Beneficiarii,* de quibus in canone 419 § 1, veniant eorumdem coadiutores.

R. *Negative.*

III.—de consultoribus dioecesanis.

D. An sub nomine *Sacerdotes,* de quibus in canone 423, veniant etiam Religiosi vel Religiosi saecularizati.

R. *Negative.*

Datum Romae, ex Civitate Vaticana, die 29 mensis Ianuarii 1931.

P. CARD. GASPARRI, *Praeses.*

L. ✠ S. I. Bruno, *Secretarius.*

DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

Privy Chamberlain Supernumerary of His Holiness:

11 December, 1930: Monsignor Joseph C. Dworzak, of the Archdiocese of New York.

Privy Chamberlain of the Sword and Cape Supernumerary of His Holiness:

5 February, 1931: Mr. Frederick Thorne-Rider, of the Diocese of Los Angeles and San Diego.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

"SINNED AGAINST RATHER THAN SINNING."

To the Editor, THE ECCLESIASTICAL REVIEW.

In THE ECCLESIASTICAL REVIEW of March, 1931, commenting on that part of the recent Encyclical on Marriage which treats of the relations of an innocent party toward an onanistic partner, Dr. John A. Ryan writes as follows:

> According to several decisions of the same Congregation (S. Poenitentiaria), a wife who would suffer grave inconvenience through refusal is permitted to consent reluctantly to what is known as onanistic intercourse. The statement in the Encyclical on this subject *seems* to be much more liberal, inasmuch as it does not restrict the permission to the wife alone nor to this particular method. The words used by the Holy Father to describe the sinful practice are "perversion of the right order". Heretofore, the doctrine of the moral theologians has denied the lawfulness of "reluctant consent" in cases involving the use of chemical and mechanical instruments. A response of the Congregation of the Poenitentiaria dated 6 June, 1916, specifically declares that in the latter cases, the wife may not consent even under duress, but is obliged to offer the same resistance that a virgin would offer to rape. *If* the statement in the Encyclical is intended to abolish the distinction between the two general kinds of perverted intercourse, and to permit either husband or wife to consent reluctantly as an alternative to grave inconvenience, it obviously makes things much easier for right-minded husbands or wives who unfortunately have wrong-minded partners. . . . [Italics mine.]

The doubt which Father Ryan raises about the interpretation of this passage in the Encyclical is worth investigating, especially since the clergy in some dioceses have been instructed to read and comment on the Encyclical at the Sunday Masses. Obviously it is of prime interest to know whether or not the

Pope does teach a doctrine more liberal than that prevailing among the theologians.

Two questions, then, are pertinent: (1) What has been the traditional doctrine of the theologians? (2) What does the Holy Father actually teach in the Encyclical?

I. The Traditional Doctrine of the Theologians.

Artes quae solent adhiberi ad generationem impediendam sunt, ex parte viri, actus retrahendi seu peccatum Onae et usus involucri quo tegitur membrum virile. Ex parte mulieris, usus pessarii quo occluditur os uteri vel suppositoriorum quibus enecantur spermata et, in eundem finem, post autem actum completum, lotiones variae vaginales.

1. *Quoad actum retrahendi* communiter docemur mulierem nullatenus posse approbare actum quo vir, loco consummandi actum, retrahit se et extra vas effundit. Talis enim actio viri, contra ordinem naturae sic se retrahentis, est actio intrinsece mala. Porro *ex caritate* tenetur mulier virum ab actu maritali arcere ubi et id non sit ipsi grave et spes sit fore ut satis cito vir ad rectum conjugii usum adducatur. Si autem grave sit mulieri ab actu abstinere, non peccabit actum admittendo, modo interius actioni viri sese retrahentis non assentiatur et exterius tentet nonitis ac precibus, repetitis ubi spes fructus videatur, virum a mala actus terminatione avertere. His positis, ex parte actus non peccabit, quippe quia rei tantum quatenus licitae vacat, et jure suo utitur, quo, propter viri malitiam, tanto incommodo privari non potest. Ex altera parte speciem consensus scandalosi in rem intrinsece malam repellens, simpliciter videt id fieri quod impedire moraliter nequit.

2. *Quoad usum involucri.* Quoniam matrimonium nullum jus dat ad pseudocopulam quae fit per condom, quoad istum neuter ex conjugibus ulla prorsus privilegia habet. Ad illum actum sunt quasi non-nupti. Et ratio est quia hujusmodi copula non solum perficeretur sed etiam inchoaretur contra legem naturae. Quare si maritus uxoris corpore ita abuti vult, illa resistere tenetur, sicut puella cui vis infertur. (S. Poenitentiaria, 3 Junii 1916.) Jamvero puella ista numquam copulae hujusmodi assentiri potest, quantumvis reluctanter. Numquam corpus suum positive praestare potest invasori

pudicitiae. Juxta aliquos: "non licet ei passive se habere, sed actum in se peccaminosum pro viribus positive resistendo impedire tenetur, et solum ex gravissima causa permittere potest, quod impedire nequit" (Noldin, I, 1923; de Sexto, n. 74).

3. *Recens est quaestio de pessario occlusivo.* Pauci sunt inter doctores qui de usu isto tractant. Olim Eschbach (*Disputationes Physiologico-Theologicae,* penultimae paginae brevis nota 2) videtur permittere viro invito actum maritalem, utero artificiose ab uxore occluso. Olim id idem permittebat Vermeersch (*De Castitate,* 1921, n. 268), sed recentius istam sententiam mutavit, affirmatque hujusmodi uxorem "*comparandam esse cum viro qui, adhibito condom, matrimonio perfecte uti voluit*". "Copula cum ipsa uxore tunc peracta dicenda est *intrinsece* [sic] illicita." (*Periodica de Re Canonica et Morali,* 1 Aug. 1925, p. (65).) Cum qua sententia concinnant Sabetti-Barrett (1929, p. 978); Ubach (*Compend. Theol.* Mor. II, p. 598, nota 1); Vlaming (*Praelectiones Juris Matrimonii,* I, n. 635, a); Aertnys-Damen (*Theol. Mor.,* II, n. 869).

Hi auctores concipiunt copulam, in his adjunctis habitam, tamquam actionem intrinsece malam, et quidem jam ab initio. Namque jam ab initio finis vaginae—qui est finis canalis et non vasis clausi seu receptaculi clausi—mala intentione artificiose et ad tempus arbitrarium frustratur. Inde jam ab initio est copula ista contra ordinem naturae.

Et id quod de pessario dicitur, dici etiam debet quando jam ante copulam, suppositoriis ad spermata efficaciter enecandum, vagina praeparata est. In hoc quoque casu, nullatenus habetur canalis naturalis aptus per se ad generationem, cum mediis chimicis artificiose praeparetur praecise ad generationem impediendam.

4. *Quoad lotiones vaginales* statim post copulam adhibitas a muliere ad impediendam generationem, patet virum reluctantem, non peccare modo istas plane reprobet et monitis et precibus adhibitis, ubi fructus speratur, tentat auctoritate maritali uxorem suam corrigere. Nullatenus potest ipse ad praxim uxoris indifferentem se ostendere.

Ex modo dictis haec colligere possumus. Mulier interne et externe reprobans actum quo vir se retrahit et extra vas effundit semen, criminis viri non est particeps eo quod *et intentione*

et actione tantum rei licitae vacat. Similiter vir, interne et externe reprobans lotiones quae post actum licitum ab uxore factae sunt, *neque contra castitatem neque contra caritatem peccat.* Ubi autem vir accedit tecto membro virili, vel ubi mulier accedit pessario utens aut suppositoriis ad necandum spermata aptis, ne initium quidem actus permitti potest sed ab actu prorsus est abstinendum, siquidem ipsum actus initium ordinis recti intrinseca perversio est.

Haec recepta est doctrina theologorum. Videamus nunc doctrinam Sanctitatis Suae.

II. The Doctrine of the Encyclical.

In an issue so vital as this, in which so many practical difficulties constantly have been facing the moralists, *a priori* one would be inclined to assert that all concessions which the laws of Nature would warrant already have been made. It is not unreasonable, then, to presume at the outset that the Holy Father in the late Encyclical has not of a sudden opened the way to more liberal views contrary to the received teaching of the theologians. But presumptions apart, what is the fact?

We read the following significant passage in the Encyclical: "Cum autem actus conjugii suapte natura proli generandae sit destinatus, qui, in eo exercendo, naturali hac eum vi atque virtute de industria destituunt, contra naturam agunt et turpe quid atque intrinsece inhonestum operantur." And further on: "quemlibet matrimonii usum, in quo exercendo, actus, de industria hominum, naturali sua vitae procreandae vi destituatur, Dei et naturae legem infringere, et eos qui tale quid commiserint gravis noxae labe commaculari."

It is, then, intrinsically wrong artificially to deprive the conjugal act of its natural function and power toward the generation of offspring at the very moment when the act is being performed, and those who will to exercise the privileges of matrimony when "ex industria hominum" the act is being frustrated, are formal coöperators in the same serious violation of the law of God and nature and are mutually defiled with the stain of serious sin.

It is clear that thus far the Encyclical is merely reiterating the commonly held doctrine of the theologians concerning the formal coöperation of married people in illicit birth-control.

Let us come now to the passage which has been the occasion of the doubt proposed by Doctor Ryan. I shall place the authentic Latin text beside its current English version, and indicate by italics two notable discrepancies.

1) Optime novit Sancta Ecclesia,
2) non raro alterum ex conjugibus
3) pati potiusquam patrare peccatum
4) cum ob gravem *omnino* causam
5) perversionem recti ordinis *permittit, quam ipse non vult,*
6) *eumque ideo* sine culpa esse,
7) modo *etiam tunc*
8) caritatis legem meminerit
9) et alterum a peccando arcere et removere ne negligat.

1) Holy Church knows well
2) that not infrequently one of the parties
3) is sinned against rather than sinning
4) when for a grave cause
5) he or she reluctantly allows the perversion of the right order.
6) In such a case, there is no sin,
7) provided that,
8) mindful of the law of charity
9) he or she does not neglect to seek to dissuade and to deter the partner from sin.

In this passage the Holy Father writes of one who "allows the perversion of the right order"; "perversionem recti ordinis permittit". The word "permit", of itself, is capable of several meanings. It is most frequently used to imply a grant of liberty, leave, authority to another to do some thing at his option. The grant may be made spontaneously or upon the request of another, in which latter case there is consent, that is, a union of wills about the same thing. The grant may be made reluctantly or without any reluctance at all; but at all events, the grantor *desires* that the other should have liberty to perform the action for which the permission is given. The one who in this sense gives permission or allows, is a formal coöperator with the agent.

This is the more frequent use of the word. Yet there is another entirely different concept which at times is signified. The word "permit" may mean mere tolerance or sufferance of another's action, with no approval given, no liberty conceded, no desire that it be done. In this sense he permits who does not will to impede, and such a one is said to be a purely material coöperator.

Now the Holy Father is at pains to indicate clearly the case he is here considering. It is the case of one who is a mere material coöperator in the evil action of another; of whom it could be said: "perversionem recti ordinis permittit quam ipse non vult". Of such a one the Holy Father states a com-

monplace of moralists: such a person is sinless when there is a proportionately grave reason ("ratio omnino gravis") for not opposing the evil action of another ("perversionem recti ordinis"), provided that even then there is no scandal given and the duty of fraternal correction is sufficiently exercised.

There is no new doctrine here. As in all cases of material coöperation where there is perversion of the right order, so here, where the conjugal act is perverted, there is no sin committed by one whose will has no share in the malice of the other's, yet who, while sufficiently satisfying the dictates of charity, has a proportionately grave reason for not impeding the other's criminal act.

So far the Holy Father. And I submit there is no reason whatever in the Encyclical to suspect that he is teaching a more liberal doctrine than the theologians have been teaching. In fact he merely restates here the universal principle of sinless material coöperation, which all of the moralists use as a norm for the proper settlement of different concrete cases. They ask: Is there ever a reason "omnino gravis" which would justify a woman in tolerating the use of the condom? And they answer: No. Is there ever a reason "omnino gravis" which would justify a man in tolerating the use of the pessary? And they answer: No. Is there ever a reason "omnino gravis" for a woman merely to tolerate the act of withdrawal of her husband? And they answer: Yes. These are questions which the moralists have faced, and to which they give a fairly unanimous answer. Between their views and the utterances of the Holy Father, there is no conflict.

JAMES H. KEARNEY, S.J.

Woodstock, Maryland.

EARLY CATHOLIC SUMMER SCHOOLS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The summer school as it now appears so highly developed in connexion with universities and colleges, is a most impressive feature of our present-day educational work. On this account, aside from other reasons, would it not be well to call attention to earlier efforts to organize summer schools under Catholic auspices? I recall one at Detroit when a number of Catholic

leaders were brought together to conduct courses there. The year escapes memory, but my one visit to it left lasting impressions of the lamented Dr. Shields, who was perhaps the most conspicuous lecturer that appeared. I recall another, somewhere near Madison, Wisconsin, which continued its work through several years. There may have been others, but they are not known to me. The one school which remains outstanding in history and service was established in 1891. I venture to offer you a very brief sketch of it in the hope that someone interested in the lesser details of American Catholic history will undertake to gather information concerning such scattered efforts and make them available for the historian of the future.

Warren E. Mosher of Youngstown, Ohio, had noticed similar schools springing up and had estimated accurately their cultural and religious value. He believed that summer schools could render first-rate service to our Catholic people and he brought the matter to the attention of the National Union of Young Men's Clubs at its convention in Washington in 1890. The suggestion found instant favor. A number of priests and laymen with hope and enthusiasm, but without means or influence, discussed the matter and they believed that steps to the formation of a substantial Catholic Summer School should be taken.

At their suggestion the Rev. Dr. James Loughlin, Chancellor of the Archdiocese of Philadelphia, published in *The Catholic Review* of New York City, an open letter asking for opinions of the proposal. So many letters expressing approval were received that a Catholic Summer School was organized at New London, Connecticut, in July, 1891. Its sessions lasted three weeks. The Rev. Father Joyne placed his church at the disposal of the Summer School for spiritual exercises. The lectures were given in the Opera House. Those in attendance lived in hotels in the city or in the Pequot House, four miles distant on the Long Island shore. The success of the undertaking was such that steps were taken at once to seek a charter from the University of the State of New York and to find a permanent location. Many cities offered inducements without delay. The Delaware and Hudson Railroad offered four hundred acres with a large frontage on Lake Champlain

under condition that the organization spend at least $30,000 on improvements within three years. The offer was accepted and the School was located at Cliff Haven near Plattsburgh, N. Y. The first session was held in July of 1892. The lectures were given in the Opera House in Plattsburgh and visitors lived in hotels or private houses. The session lasted five weeks. The same arrangements continued during 1893 and 1894.

The work of erecting buildings at Cliff Haven was begun in the autumn of 1895. The church, the auditorium, the dining-room, the Champlain Club and several residential cottages were erected by the administration. The Philadelphia friends of the Summer School erected the first house that was undertaken by private enterprise. The New York House was erected in 1896. Other buildings followed, erected by friends of the Summer School from Boston, Brooklyn, Rochester, Albany, Buffalo, and New Jersey. Several private individuals contributed houses at their own expense. In this way Cliff Haven Summer School moved on to the splendid equipment now to be found there.

A word as to the general features of its life may be of interest in our picture. From a spiritual standpoint conditions are ideal. A week there is a new experience in faith. There are many Masses in the chapel every morning and the attendance of visitors is very large and edifying. When the Angelus rings, wherever one is or whatever one is doing, it is recited reverently in a way that brings to attention strikingly Millet's lovely picture. The daily evening devotions are very well attended. The whole atmosphere of the place takes on a quiet spiritual note that furnishes new experience strangely in contrast with the distractions of ordinary life. The brotherhood of faith that is felt constantly gives a beautiful touch to all social relations and contributes to a new kind of happiness that a first visit to the Summer School always insures.

The lecturers who are engaged represent a wide range of scholarship and distinction. There are three serious lectures daily—two in the forenoon and one in the evening; attendance at these is optional. Afternoons are usually left free for golf, tennis, bathing, boating, excursions and field athletics. Round-table talks are provided where informal discussions of every

kind take place. A very wide range of cultural interests is taken into account in the course of lectures. Science, art, literature, philosophy, sociology, languages, religion, current problems are represented at every session. Anyone may so time his visit to the Summer School as to find lectures in the fields in which he is interested. Parents who attend its sessions can provide for their children in boys' and girls' camps which are conducted in immediate relation to the work of the Summer School.

The School is under the direction of a Board of Managers who hold it in general trust for bishops, priests and the general Catholic public at large. None of the trustees receives any monetary compensation whatsoever. On the contrary, they give their services generously and gladly for the welfare of American Catholics. The representative character of the governing board will be recognized at a glance by the following list of officers: Honorary President, Right Reverend Joseph A. Conroy, D.D., Bishop of Ogdensburg, in whose Diocese the institution has its home; President, Reverend Francis P. Duffy, famous War Chaplain of the New York 69th Regiment; First Vice-President, Right Reverend Monsignor M. J. Splaine, D.D., Roxbury, Mass.; Second Vice-President, Right Reverend Monsignor William P. McNally, Philadelphia, Pa; Secretary, Mr. Charles A. Webber, Brooklyn; Treasurer, Reverend John J. Donlan, Ph.D., Brooklyn; Chairman of the Board of Studies, Right Reverend Monsignor M. J. Lavelle, LL.D., New York; Chairman, Executive Committee, Mr. George J. Gillespie, New York; Right Reverend Monsignor Philip R. McDevitt, D.D., Harrisburg, Pa.; Reverend Morgan M. Sheedy, LL.D., Altoona, Pa.; Right Reverend Monsignor D. J. Hickey, LL.D., V.G., Brooklyn; James J. Walsh, M.D., Ph.D.; Reverend John D. Roach, LL.D., New York; Right Reverend Monsignor J. P. Chidwick, D.D., New York; Reverend Louis M. Blaber, Brooklyn, New York; Miss Mary C. Clare, Rosemont, Pa.; Martin Conboy, New York; Reverend Arthur A. Hughes, Rochester; Reverend Daniel L. McGinley, Ardmore, Pa.; Reverend William J. Duane, S.J., New York; Reverend Edmund J. Brown, Plattsburgh; Reverend Aloysius J. Hogan, S.J., Ph.D., New York; Right Reverend Monsignor

J. J. Bonner, Philadelphia, Pa; Miss Mary T. Delaney, New York.

The Catholic Summer School of America conducts special courses in coöperation with Fordham University of New York. This arrangement dates from 1928. Both graduate and undergraduate courses are offered. Each course consist of thirty class hours. Many of the leading members of the faculty of Fordham University are on the staff. Their lectures are identical in quality and academic credit with those given at the University itself. The work is credited toward degrees and it meets all of the requirements of the New York State and New York City departments of education.

The Summer School enjoys the express approval of the Holy Father, the Apostolic Delegate, and all of the Cardinals, Archbishops and Bishops who have visited it. Several hundred priests from various sections of the country attend its sessions annually. It has been visited by Presidents, Senators, Members of Congress, Governors, Mayors, Judges, and by distinguished Catholic leaders without number.

A number of considerations occasion this communication. On the one hand it seems desirable to discover and record similar efforts in other parts of the United States as a contribution to the writing of our history. Again it seems well to make known the conspicuous success and prestige of the School at Cliff Haven with the hope of stirring efforts toward similar achievement at distant points in the United States. It would seem possible to equal the achievement at Cliff Haven at other points sufficiently distant to leave that field untouched by any kind of competition. I have no analysis of the attendance at Cliff Haven, from the standpoint of geographical location, but Catholic zeal and vision should find it possible to establish and maintain a Summer School in the far-distant West or the far-distant South with the hope of adding new joy to Catholic life and new strength to Catholic inspiration. I have no figures about attendance. There were 1000 in attendance on one occasion when I was there.

X.

THE COUNCIL OF FLORENCE AND THE MATTER OF ORDERS.

To the Editor, THE ECCLESIASTICAL REVIEW.

An article of mine which appeared in the May number of REVIEW last year ("A Much Discussed Sacrament") has since been publicly challenged by a distinguished professor in a celebrated Catholic university. Without desiring to provoke a controversy, I shall briefly reply to the chief argument advancd in class against my thesis, that the matter of priestly ordination consists in the first imposition of hands, while the form is found in the consecrating Preface which follows.

The main argument against my article is taken from the *Decretum pro Armenis* formulated in the Council of Florence. The words of the decree cited against the thesis in question run thus: "Sextum Sacramentum est ordinis, cuius materia est illud, per cuius traditionem confertur ordo, sicut presbyteratus traditur per calicis cum vino et patenae cum pane porrectionem. Forma sacerdotii talis est: Accipe potestatem offerendi," etc.

The reason why I made no allusion to this decree in my former article is that I was convinced, as I still am, that no valid argument can be drawn from the decree against the thesis defended.

I shall not enter into the various interpretations given by theological writers to this decree of Eugene IV; suffice it to say (1) that this decree, directed to the Armenians for their instruction, and not addressed to the entire Church nor for the entire Church, certainly contains *no infallible definition* concerning the matter and form of Orders; (2) that many, including the great Benedict XIV, interpret the words quoted merely as a declaration or instruction referring to the *integral* or *accessory,* not the essential, matter; (3) that, if the Council had wished to change the matter and form of Orders (if, indeed, it had any such power), it certainly would have enunciated to the universal Church a clear, categorical, definitive statement, and not contented itself with an instruction to the Armenians.

No doctrinal argument, then, can be drawn from this decree against the thesis to which I have referred. Had the Council of Florence settled the matter, how could the Fathers of the

Council of Trent, a century later, have regarded, in their discussions, the matter and form or Orders as *an open question?* How explain the fact that the thesis, against which the Council of Florence is quoted, has become more and more accepted amongst theologians since the sixteenth century until the present day when it may be regarded as the *sententia communissima?* Did such theologians as Benedict XIV, St. Alphonsus, Perrone, Franzelin, Lehmkuhl, Génicot, Pesch and others maintain a thesis that was in direct conflict with the dogmatic decision of an ecumenical council?

If the Council of Florence had officially changed the matter and form of Orders so that henceforth priests could no longer be validly ordained by the imposition of hands (for there is no allusion to this rite in the decree quoted), but only by the "traditio instrumentorum" and the accompanying words, why has Rome commanded the conditional reördination of those in whose ordination there had been not the slightest error regarding the "traditio instrumentorum"? Surely the Church would not permit, much less command, the repetition of Holy Orders that were certainly valid!

Why, in conclusion, did Leo XIII, in dealing with the question of the validity of Anglican Orders, not pursue an entirely different course, instead of writing: "Idque in Sacramento Ordinis manifestius apparet, cuius conferendi materia, qualis hoc loco se dat considerandam, est manuum impositio; quae quidem nihil definitum per se significat et aeque ad quosdam ordines, aeque ad confirmationem usurpatur?"

The opinion which attaches sacramental efficacy to the "traditio instrumentorum" and the accompanying words has long since been practically abandoned. The opinion which places the essence of the Sacrament of Orders in the imposition of the bishop's hands and the accompanying prayers is now *communissima.* Lehmkuhl considers it *probabilissima,* and Pesch writes of it: "Non ut probabilem, sed ut moraliter certam defendimus."

MICHAEL D. FORREST, M.S.C.

Cork, Ireland.

"DIXIT DOMINUS DOMINO MEO."

The Psalm which begins with the above words is the opening of Vespers on the greater number of Sundays and feast days. We have our Lord's testimony in the Gospel (Mat. 22:42; Mark 12:35; Luke 20:41) that it was held by the Jewish Temple authorities to be a Davidic prophecy concerning the Messias. The testimony is supported by numerous references in the Acts of the Apostles and the Epistles of Sts. Peter and Paul.

Although the prophecy is brief, consisting of only seven verses, the Vulgate reading suggests some difficulty in distinguishing the character of the Messias and His destiny as foretold by David. Critics have sought to explain the variants, but with scant respect for the traditional Hebrew text and its early translations.

Amid these obscurities of exegetical interpretation new light is shed upon the Psalm by Professor Herkenne in the November-December number of *Biblica,* the authoritative commentary of the Pontifical Biblical Institute. He establishes a new reading on strictly critical grounds and restores unity and clarity to the royal prophecy. To understand the full value of Professor Herkenne's study it is necessary to remember certain precautions for obtaining a correct interpretation of the ancient Hebrew manuscripts upon which the Jewish doctors and the Greek Septuagint writers based their readings. These are, first of all, the difficulties to which copyists of early manuscripts were exposed. Recent finds of long-buried fragments, such as the Hebrew *Wisdom of Jesus Ben Sirach,* prove without doubt that the transcribers added variants not only in the margin but often in the text line. It was their way of indicating doubts of a reading. The doubts arose from the similarity of certain Hebrew letters, and the varying vowel forms which suggested changes, especially at the end of lines. Keeping these peculiarities in mind, and taking due note of context and parallel passages, our author succeeds in giving uniformity and logical sequence to the thought of the Psalm.

In the following translation, placed side by side with the Latin text, we italicize the changed passages, so that the reader may make the necessary comparison.

Dixit Dominus Domino meo:	The Lord (Jahwe) said to my lord:
Sede a dextris meis;	"Sit at my right hand
Donec ponam inimicos tuos	Until I make thy enemies
scabellum pedum tuorum.	the stool of thy feet."
Virgam virtutis tuae	Thy mighty scepter
Emittet Dominus ex Sion;	the Lord will stretch forth (saying):
Dominare in medio	Dominate thou *from Sion*
Inimicorum tuorum.	In the midst of thy enemies.
Tecum principium	The *dignity of thy lordship*
In die virtutis tuae	*Was with thee* on the day
In splendoribus sanctorum	On which He brought thee forth.
Ex utero ante luciferum	*Upon the* holy *mountain*
Genui te.	Has He anointed thee king.
Juravit Dominus	The Lord has sworn
Et non penitebit eum:	And will not take it back:
Tu es sacerdos in aeternum	"*I have brought thee forth:*
Secundum ordinem Melchisedich.	Therefore thou shalt be a priest
	For ever according to Melchisedech."
Dominus a dextris tuis:	The Lord at thy right
Confregit in die	Destroys kings
Irae suae reges.	On the day of His retribution.
Judicabit in nationibus;	He will judge among the nations
Implebit ruinas;	*Which are full of pride*
Conquassabit capita	Upon the wide earth.
in terra multorum.	
De torrente in via bibet;	*As the author of thine inheritance*
Propterea exaltabit caput.	*He will place in thy hand*
	It (the earth). Therefore
	Lift up thy head!

COOPERATION IN ANOTHER'S SINFUL ACT.

Qu. John is employed in a drug store, where, among other things the following articles are offered for sale: (1) magazines, some of which contain obscene stories and others carry anti-religious articles from time to time; (2) *contraceptive* devices and medicines which serve the same purpose. Clerks are required to wait on customers asking for these articles. John is troubled in conscience because of his part in this, and upon consulting his pastor is told he is bound *sub gravi* to give up his position at once. What is the difference between *formal* and *material* coöperation? Under what conditions is coöperation in the sinful act of another permissible? What about the pastor's advice?

Resp. Formal coöperation is the having a physical part in the act or work of another, plus having the same intention of the other with whom one accomplishes a deed or work. It is effective and intentional collaboration with another: not only sharing his work but his purpose.

Material coöperation is the mere having a physical part in the work, always effective, but not with the same intention of the collaborator. Material coöperation is immediate if one shares in the very act or work itself; it is mediate, proximate, or remote, if one performs acts that lead up to the final effect or work, or follow upon it to make it secure in effect or accomplishment.

Theologians admit that under certain conditions both immediate and mediate material coöperation are lawful. Obviously formal coöperation is never licit, because it is by nature sinful; it is *the intent to sin.*

The principles of coöperation are practically the same as the indirect voluntary.

The principles or conditions of licit material coöperation are: 1. the act must be good or indifferent *in se;* 2. there must be a proportionately grave reason.

In the case stated, the solution varies with the character of the articles sold.

"Magazines which contain obscene stories and others which carry anti-religious articles from time to time". There are comparatively few publications (non-Catholic) which do not belong in these categories. There is no doubt of the licitness of the sale of these by the clerk.

"Medicines." Some of these supposedly effect abortion and are sold or bought for this purpose. There is apparently no medicine that of itself has this effect, taken internally or by injection. The same is to be said of medicines that "prevent conception". There is none such. The clerk can licitly sell these.

There are medicines, drugs and the like, which if applied locally, will prevent conception; but these have also good uses. According to common opinion these can be sold licitly.

"Mechanical contrivances for effecting abortion." Practically all abortion is effected by such means. Doctors suspect all cases where this is denied, with the exception of what lay people call miscarriage, due to strain, violent exertion, etc. The sale of such contrivances is intrinsically illicit and, we think, gravely so; although theologians could be found to allow it in desperate cases.

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" Contraceptive devices." These vary in effectiveness. Also the effect, though serious, is less serious than abortion, which is the killing of the innocent—murder.

The theologians turn to considerations of justice and rights in these problems of coöperation when they can, because the solution is easier and rather obvious when there is injustice. The same, when scandal can be clearly pointed out. But in *this* case of contraceptive mechanical devices neither justice nor scandal loom up so large, if at all.

Let us consider the " safe " as the unquestionable evil contrivance, which has practically no moral defence or *raison d'être* unless we take into account the observations of Vermeersch, which are negligible in the *case*.

The recent theologians, with few exceptions, are text-book writers and date from the end of the century. They commonly dismiss the matter of selling " condoms " with a word; " intrinsece malum ", " prorsus illicitum ". They speak only of the *mercator;* not one of them has given a thought to the clerk.

The dealer or owner of the business is undoubtedly in a class with the maker and the user; that is, a formal coöperator. He provides it for sale, abets the manufacture and use of it, *proprio marte*. There is nothing to be said in defence of this and it is gravely wrong.

Obviously the clerk differs from him in these respects. He is more, yet little more, than an automaton. He is a personal independent agent, responsible for his own conduct, though he does not share the intention of the maker, dealer and user, which they cannot but have. It is hardly beyond doubt that his part in the whole nefarious business is a slight, though real, one; and, as far as scandal and coöperation are considered, his part is *leviter influens* and, therefore, only venial sin. But, the act of selling itself? There are theologians who have defended such actions as indifferent, considered as mere actions; but this is not good reasoning; the thing that is sold, not the mere selling, is the test. In the case, selling is surrendering something to another and the thing here is an evil thing and it does not appear that the clerk can be entirely exculpated.

However, everything intrinsically wrong is not seriously wrong, nor does every wrong act that contacts with a serious matter become gravely sinful. For example: a lie in confession may be only a venial sacrilege; or a priest celebrating unworthily is guilty of, over and above two serious sacrileges, one venial sin of administering unworthily; or again, a coöperator who by counsel, etc., effects that an evil be done more quickly, sins venially, etc. The clerk's act seems to be analogous to these. The *frustratio seminis* will be effected anyway or someway, by onanism, by douche, by contraceptive applications, lysol, etc. According to medical men, who are conversant with the malpractice, almost invariably two precautions are taken, one by the man and one by the woman; and furthermore, the condom will be obtained in a minute elsewhere. All these and other considerations have, according to the weighty theologians, an accumulative value. Add to this the fact that what the clerk does is not *ex professo* selling of these things, not *proprio marte,* but a *nudum ministerium,* the irreducible minimum, yet wrong and unjustified, except from mortal sin, by any reason whatsoever. The purposes and doings of others are hardly determined by him. His part in the abominable traffic and use of contraceptives will not be affected by his selling or not selling. He is something of a supernumerary cog in the machinery. And when the big theologians want to prove that the dealer may not sell promiscuously, but must in every case ascertain the legitimate use of, for example, deadly poison,—they put it on the ground of the common good. Is not the case of contraceptives analogous? But here we are not dealing with a merchant but only his clerk; *a fortiori.*

Nowhere in any theologian of this century have we been able to find any consideration of the clerk, though there is weary and more or less effective repetition of the big theologians *de cauponibus, de choreis,* etc. The old theologians grappled with the problems of their day, but manifold problems of scandal and coöperation of our complex civilization are not explicitly dealt with and scarcely touched.

In the old theologians the problem of the *famulus* is exhaustively and variously dealt with and furnishes some analogy for our question. (Yet the old-world servant is a different proposition from what we know in this country.)

Theologians differed as to the morality of the action of a servant who carried amorous letters to a concubine. The distinctions made are pretty subtle, but the net result is that according to some it is licit for reasons other than *famulatus,* while it seems to be a satisfactory solution to the more rigorous if the thing is declared venially sinful. So, too, the selling by a *dealer of ornatus puellae iisdem abusurae ad solicitationem.* Another analogous problem is the mere writing of indecent letters or anti-religious matter by a scribe or secretary.

But when one reads Gury and the last century theologians and finds for example: "Non licet vendere res, quae ex institutione sua, vel usu sint destinatae ad malum, nisi in casu particulari constet abesse periculum abusus, vel nisi gravis et proportionata ratio excuset.—and; "An liceat famulo litteras amatorias concubinae domini sui deferre? Resp. Neg., nisi adsit ratio valde gravis. Imo juxta S. Alph. numquam licet, etiam gravissima causa quia (ut ait) hoc intrinsece malum est; oppositum docet Volger cum aliis;"—and then reads Lemkuhl (*Casus Conscientiae,* Vol. I, Casus 4, 111, 118, 119, 120, 121, especially), and D'Annibale, one wonders if one is not rigorous after all in following the lesser lights in saying that the selling of a contraceptive article by a clerk is always venially illicit. Yet that is our judgment nevertheless.

The pastor's verdict is rigorous in any case. The clerk is not obliged to give up his job *at once.* What he does, seems to be intrinsically wrong venially and he cannot be allowed to sell them. He should be told to avoid selling them, or use some evasion, or destroy them, or get another job. But can this be imposed *sub gravi?*

Walsh, *De Actibus Humanis,* p. 72: "Si causa ex se est tantum venialiter illicita, atque leviter tantum in effectum influit, obligatio ab ea abstinendi est tantum levis, seu sub veniali: etenim effectus, quum non sit voluntarius in causa, quae ex hypothesi, leviter tantum in ea influit, profecto nequit esse in causa culpabilis nisi leviter . . . . non potest nisi levis obligatio abstinendi quominus causa ponatur. Vid. La Croix, Lib. 5, De Pec. n. 46, Billuart, *De temp.,* Diss. VI, Art. 12.)" La Croix puts it another way and stronger: "Si causa effectus mortaliter mali fuerit tantum venialis: quamvis hic effectus fuerit praevisus, non posse nisi ad veniale imputari;—Sanchez, Lessius, aliique".

Rules of Saint Alphonsus de materia peccati: Ut dicatur actionem aliquam non esse peccatum grave, sufficit vera probabilitas quod tale non sit, quemadmodum omnes fatentur. Ut affirmetur absolute aliquam actionem esse peccatum grave (mortale), non sufficit opinio probabilis, nec etiam probabilior . . . . sed requiritur certitudo, prout docent omnes.

Our opinion that the selling of an effective contraceptive device by a clerk is only intrinsically venially illicit is based also on the considered judgment of contemporary moral theologians (not writers *ex professo*) consulted.

BEQUEST IN WILL FOR MASSES.

Qu. A member of the parish, a short time before his death, made his will without consultation with anyone. One of his bequests is as follows: "$2000 for requiem masses for Mr. and Mrs. ———— (himself and wife) to be said in ———— Church, ————" (name of church to which he belonged and place).

Now in this church there is only one Mass each weekday. During the week two or three are High Masses. Under the circumstances, it will be many years before two thousand Masses can be said.

Would it be permissible to sing High Masses?

Resp. In reply, we quote from Keller, *Mass Stipends* (pp. 85-86): "It may be well to bear in mind that the Church prefers a High Mass to a Low Mass. If this is true, then the celebrant of a Solemn Mass receives his portion of the fee, not from any extrinsic title of external splendor, but from the intrinsic right conferred on him by the celebration of the Holy Sacrifice as the Church would have him celebrate it. Hence the celebrant's portion of the offering for Solemn Mass constitutes a Mass stipend in the strict sense of the term. Consequently, if someone gives a priest fifty dollars 'for Masses', without in any way indicating the number, the priest may lawfully celebrate and apply two Solemn Masses rather than fifty Low Masses—provided always that he need not presume other intentions on the part of the giver."

"In like manner a High Mass (Missa Cantata) is one which does not attain to the Church's ideal, but which approaches more nearly to that ideal than does the Low Mass. . . . Therefore . . . . the priest who is given 'fifty dollars

for Masses' may, with due regard for other presumed intentions, apply ten High Masses rather than fifty Low Masses."

In the case as given, it may very reasonably be presumed that the man wanted High Masses. At the very least, it cannot be presumed that his intention was to have Low Masses, and therefore it is safe to follow the Church's preference and celebrate High Masses, and so apply the $2000 according to the diocesan regulation of stipends.

CHILDREN OF APOSTATES AND THE CANONICAL FORM OF MARRIAGE.

Qu. In view of the declaration of 17 February, 1930, what is the extent of the exemption from the canonical form of marriage in favor of children born of apostates?

Resp. Under the above date the Pontifical Commission for the Authentic Interpretation of the Canons of the Code issued the following declaration:

IV. De matrimonio filiorum apostatarum.

D. An sub verbis *ab acatholicis nati,* de quibus in canone 1099, § 2, comprehendantur etiam nati ab apostatis.

R. *Affirmative.*[1]

An apostate is defined in Canon 1325 § 2 as one who entirely departs from the Christian faith.[2]

The above declaration must not, however, be limited to such. In view of the whole tenor of Canon 1099 § 2 the word *apostata* must here embrace all those who once belonged to the Catholic Church but who have renounced their membership in it. By "apostates," then, are meant not only those who have completely rejected the Christian faith by becoming atheists, Jewish proselytes, Mohamedans and the like, but also all those who have joined a schismatic or heretical Christian sect. This rupture with the Church must be complete. It does not suffice that one has incurred a censure of excommunication for some crime against ecclesiastical law; neither

[1] *Acta Apostolicae Sedis,* XXII (1930), 195. Cf. also Ecclesiastical Review, LXXXIII (1930), 495-496.

[2] "Post receptum baptismum si quis . . . a fide christiana totaliter recedit, apostata . . . est."

do those who for years have neglected every practice of the Catholic religion come under the term "apostates;" nor would attendance at religious services in a non-Catholic church make one an apostate, unless such attendance would be equivalent to enrolment in a particular sect.

The next question is: When must such apostacy have taken place in order that children of apostates be freed from the canonical form of marriage? Their children could not be said to be "born of apostates" (*nati ab apostatis*), unless prior to their birth at least one of the Catholic parents had apostatized from the Catholic Church. For if the parents' apostacy took place after the birth of the children, the latter must be said to be born of Catholics. It might thus happen that in one family the older children would be bound by the canonical form of marriage, because born before the apostacy of either of their parents, whereas the younger would be free from that form, because born after such apostacy.

In view of the earlier decision of the Pontifical Commission of 20 July, 1929,[3] regarding children born of mixed marriages, it manifestly suffices that only one of the parents should have apostatized from the Catholic Church. For that earlier decision in no way presupposes the apostacy of the Catholic parties to the mixed marriages. Neither do commentators postulate it. On the other hand, if before the child's birth both its parents had apostatized from the Catholic Church, its Catholic baptism would be all but out of the question. Yet not entirely, since, for instance, a Catholic relative might provide for the child's Catholic baptism.

If, however, the parents' apostacy did not take place until after the child was born but before it reached the age of discretion, it would not be entitled to the exemption from the canonical form of marriage.

Apostacy from the Catholic Church does not free the apostate himself from the canonical form of marriage; for the Church does not recognize good faith on the part of any apostate and cannot consistently bestow the favor of exemption upon him. Hence, Canon 1099 § 1 n. 1 holds him to the canonical form even after he has renounced allegiance to the Church.

[3] *Acta Apostolicae Sedis*, XXI (1929), 573. Cf. also ECCLESIASTICAL REVIEW, LXXXIII (1930), 484.

The children, however, born after the apostacy from the Catholic Church of at least one of their parents will be exempt from the canonical form of marriage, even if as infants they were baptized in the Catholic Church, provided the other conditions of Canon 1099 § 2 are verified, namely, that from infancy they were not at all raised in the Catholic Church. It goes without saying that this exemption applies only when they marry one who likewise is not bound to observe the canonical form.

To summarize. Children born of Catholic parents one or both of whom entirely neglects and has ever so long neglected all religious duties, are not exempt from the canonical form of marriage, even if from infancy they received no instruction of any kind in the Catholic faith, provided they have been baptized in the Catholic Church.

If at the time of the birth of their children both parents were Catholics and *after* the birth of those children one or both of the parents apostatize from the Catholic Church, the children do not benefit by the exemption granted in Canon 1099 § 2 and extended by the authentic interpretation under discussion, even if they grew up from infancy without any instruction in the Catholic religion, provided they were baptized in the Catholic Church.

Only those enjoy this exemption who were born after the apostacy of at least one of the parents and who from infancy did not receive any instruction in the Catholic religion, though as infants they had been baptized in the Catholic Church.[4]

UNTRUTHFULNESS OF APPLICANT FOR INSURANCE.

Qu. When an applicant for insurance makes false statements in answer to the questions of the form of application, what effect has this untruthfulness on the worth of the policy issued to him? May the beneficiary accept whatever the company pays?

Resp. The applicant, so called, does wrong in making untruthful statements. How wrong, is always an open ques-

[4] Cf. P. Maroto, "De vi verborum can. 1099, § 2: 'ab acatholicis nati'"—*Apollinaris*, III (1930), 601-616; A. Vermeersch, "Annotationes"—*Periodica*, XIX (1930), 268-269. But somewhat differently: *Jus Pontificium*, X (1930), 143-144; *Theologisch-Praktische Quartalschrift*, LXXXIII (1930), 617.

tion, and for several reasons. First, to speak of him as an "applicant" is not quite correct. He is usually approached by an agent, who "sells" him insurance. The agent talks him into it, and the man is "sold on the proposition". Again, the questions are put rather briskly by the agent and the answers not infrequently suggested—or rather the questions are interpreted by the agent, so that it is made clear that the answer wanted is one favorable to a sale of the insurance —usually "No". The agent writes down the answers. Certainly, in insurance "applications" for comparatively small amounts, this form of application is rather summary and quickly dispatched. The "applicant" is duly or unduly impressed with one thing, namely, that the agent is a salesman and wants to sell him some insurance. Therefore, how wrong the literal untruthfulness is, is always an open question. Each case is to be determined on its individual merits.

A man would be a fool to go on record by answering truthfully some of the questions that are asked. Certain questions that regard the past may very rightly be interpreted as having no actual bearing or significance on the insurance risk. Hence a person answering accordingly is within his right.

As to the effect of untruthful answers on the worth of the policy, it seems to us idle to ask whether or not "the company knowing this would have issued the policy". The interesting question and telling fact is: the company did issue the policy. The interest and significance of this are manifold. Insurance companies are not so naïve as to accept the application statements, and there is warrant for their being critical of attitude toward their own agents as well as toward "applicants". The company does not accept the application at face value; or, if it does, it knows the risk it is taking. Again, the company can find out the truth and does find out the truth when it wants to. The company is a party to a bilateral contract, and if it does not care to protect itself, that is its affair. Insurance companies are flourishing now that waive medical examinations, etc. Note that in the application the applicant waives the protection of the professional medical secret. This is one of two things that the applicant signs. How many "applicants" are aware of this? The company has a year to use this waiver. According to the contract (policy), it is in-

contestable after one year, except for non-payment of premiums.

As said above, the telling fact is that the company did issue the policy and therefore really accepted the risk, and has not contested it.

In all cases the presumption is in favor of the insured, the so-called "applicant". The company is responsible morally if not legally for the actions of its agents, and it would be a very clear fraud that would warrant a decision against the insured.

So strong is this presumption, that all collusion of the agent and negligence of the company—for example, where the company could not have discovered the risk and the agent could not and did not dictate or interpret satisfactory answers to the applicant—must be clearly demonstrated to have been absent and the fraud was solely on the part of the insured. The *incommodum grave* to the insured warrants this, and the insurance business and practice make this attitude thoroughly justifiable.

As a matter of recommendation, it is to be observed that in a case of deliberate untrue statements and intended fraud on the part of the applicant, if it be foreseen that within several years after the issuance of the policy the unrevealed risks are beginning to operate, and it is apparent that the policy will shortly be presented for payment—in such a case the beneficiary will wisely turn in the policy for a cash surrender. Plain justice would dictate this course.

Finally, it is to be observed that so many elements enter into an individual case that it cannot be solved by correspondence, but rather by the one handling it, who can question the parties according to the indications given. The decision should always be in favor of the "applicant" or beneficiary, unless the facts clearly warrant otherwise.

LIABILITY OF BENEFICIARY FOR DEBTS.

Qu. Paul had a five-hundred-dollar life insurance which he carried for six years. Through excessive drinking he neglected further premium payments. Paul's brothers were unconcerned and did nothing about the insurance, but a cousin, John, out of charity

kept up the payments to provide decent burial for Paul. Meanwhile Paul disappeared and after a year or more was found, his mind blank. He died in an institution shortly thereafter. John paid out of the insurance the funeral expenses, doctor's and institution bill, and gave fifty dollars for Masses for Paul's soul.

Has John satisfied all claims of justice, if there are any? Is he obliged to investigate Paul's whereabouts during his absence, in order to learn whether Paul contracted any further debts?

Resp. As far as justice goes, Paul forfeited his insurance except the cash surrender value or paid-up insurance policy-worth at the end of six years—probably about fifty dollars.

John assumed the indefinite burden and the insurance. It was a charity—probably of obligation, but he did it in a way that gave him a just title to the insurance minus the cash surrender value, which was Paul's. John has more than acquitted justice in the matter. The only creditors who have a claim on the insurance are those prior to the forfeiture of the policy by Paul.

Ecclesiastical Library Table

RECENT STUDIES IN AMERICAN CATHOLIC HISTORY.

Thirty years ago in an article on the history of the Church in this country which he contributed to the first number of the *Revue d'Histoire Ecclésiastique* of Louvain, Bishop Shahan closed his classification of the principal studies which had appeared in the field up to that time (1900) with these significant words: "Rien ne nous manque tant qu'une bibliographie générale de notre histoire ecclésiastique."

The output, scholarly and otherwise, of historical works, monographs and essays on the manifold phases of Catholic life and action in the United States has been growing in volume year by year since John Gilmary Shea laid down his pen after contributing the last of the four volumes he devoted, between 1886 and 1892, to the history of the Catholic Church in this country. In fact, so widespread has become the interest in our national Catholic past that he would indeed be a courageous scholar who should attempt the compilation of such a general bibliography as that suggested by Bishop Shahan. And yet, without such a guide to the important literary productions in the field since Shea's death (1892), any survey, especially a brief one such as this is, runs the risk of omissions; for, much more has been done in the study of American Catholic history than is generally recognized. The following summary excludes works by American Catholics in general history as well as in the different aspects of political and social history.

1. Bibliographical Aids.

What we need from a general bibliographical standpoint is a volume similar in scope and content to the *Guide to the Study and Reading of American History* published by Professors Channing, Hart and Turner (Boston, 1912), especially because these compilers have studiously avoided the citation of works treating the history of Catholicism in this country. O'Gorman's partial bibliography, in his *History of the Roman Catholic Church in the United States* (New York, 1907), is valueless, owing to lack of method and of appreciation of the literature he has catalogued. A recent publication by Peter

G. Mode—*Source Book and Bibliographical Guide for American Church History* (Menasha, Wis., 1921) — is of minor worth both as a source book and as a guide. Father Finotti's delightful study—*Bibliographia Catholica Americana* (Boston, 1872)—has a misleading title, since it contains only those books which were printed in the United States by Catholics from 1784 to 1820. Ten years ago, the writer promised a *Guide to the Source-Material of American Catholic History,* but his many academic duties have prevented the completion of this general work.

Partial bibliographies, however, will be found in practically all the volumes of a general or special nature on the Church in this country. Within recent years, bibliographical lists, appended to the doctoral dissertations published by the graduate students of some of our Catholic universities, have considerably increased our knowledge of the literature on this subject. In this respect, it is unfortunate that the compilers of the five-volume *Catholic Builders of the Nation* (Boston, 1923) did not include a section on the sources used by their writers, in a style similar to the bibliography at the end of the *New Catholic Dictionary* (New York, 1929).

2. General Histories.

Among the general works, where we should justly expect to find bibliographical aids in abundance, is the four-volume *History of the Catholic Church in the United States* by John Gilmary Shea, which covers our Church history from 1521 to 1866; but, as the writer has shown in his *John Gilmary Shea; Father of American Catholic History* (New York, 1926), the private correspondence of this great pioneer reveals Shea as particularly lacking in this aspect of historical science. Three times Dr. Shea gathered large libraries of books, pamphlets, and documents for his many works—all three being sold in turn to support his family; but there is extant no catalogue of these collections, except that made of the last by the Georgetown University librarian. In fact, on account of the " pillagers " of his book, he once threatened to give no references at all. The writer card-indexed all the references in the four volumes in the hope that they could be classified into a systematic bibliography; but so many of the references

were either inaccurate or truncated that the cards were valueless for the purpose. We have then nothing that serves the purpose; not even a concise guide similar in scope and authority to Pollen's *Sources for the History of Roman Catholicism in England, Ireland, and Scotland* (London, 1921). One would imagine that those who planned the unfinished *Catholic Church in the United States of America,* undertaken to celebrate the golden jubilee of Pius X, of which three volumes appeared (New York, 1912-1914), would have realized the necessity of furnishing bibliographical data for even a popular work of this kind; but not a single reference is given in two thousand pages.

Fortunately, this want has been filled to some extent; first of all, in the bibliographies to be found in the sixteen volumes of the *Catholic Encyclopedia* (New York, 1907-1914), as well as in historical works of a limited nature, whether of a provincial, diocesan, or corporative (religious orders and congregations) nature, in the rapidly growing library of Catholic biographies, and especially in Griffin's annual volume: *Writings on American History,* published by the American Historical Association.

The general works before the publication of Shea's first volume (1884) have been analyzed from this bibliographical viewpoint by the Rev. A. T. English, O.P., in his "Historiography of American Catholic History" (1775-1884)," which appeared in the *Catholic Historical Review* for January, 1925 (Vol, XI, pp. 561-598). Here the student will find a careful estimate of the important works in the uncharted field of American Catholic historiography and will be enabled to judge the value of the historical writing done by American Catholics up to Dr. Shea's time.

3. Provincial Histories.

If we have no general Catholic Church history of the United States from the beginning of colonial times to the present, based upon the sources, with the exception of Shea (to 1866) and O'Gorman (to 1907), neither have we histories of all the fifteen ecclesiastical provinces in this country — Baltimore (1808), Oregon City (1846), St. Louis (1847), New York, Cincinnati and New Orleans (1850), San Francisco (1853),

Boston, Milwaukee, Philadelphia and Santa Fé (1875), Chicago (1880), St. Paul (1888), Dubuque (1893), and San Antonio (1926). The *History of the Church in New England* (Boston, 1899, 2 vols.) is fairly accurate and is partly the result of authentic research. Kirlin's *Catholicity in Philadelphia* (1909) is of some value for the provincial history of Pennsylvania. Blanchard's *History of the Catholic Church in Indiana* (2 vols., Logansport, 1898), and Gleeson's two volumes on the *History of the Catholic Church in California* (San Francisco, 1871), are written in a popular style with little attention to historical method. The two volumes of the *History of the Catholic Church in New York* (New York, 1905) by Father John Talbot Smith begin with the foundation of that see in 1808, and are imperfectly done. The Rev. Michael J. Riordan's *Archdiocese and Province of Baltimore* in the third volume (pp. 1-259) of the *Catholic Church in the United States of America,* mentioned above, is a good specimen of provincial history, but is weakened by the absence of all references to the sources used in its compilation. The best that has so far appeared is Father John Rothensteiner's *History of the Archdiocese of St. Louis* (2 vols., St. Louis, Mo., 1928). Although the second volume is limited to the archdiocese alone and does not deal with the suffragan sees of the province, the method followed is far in advance of all similar works. Bishop O'Hara's *Catholic History of Oregon* (1916) is a good basic volume for the history of the Province of Portland. There is a popular *Catholic Church in Wisconsin* (1895) which offers some documents for the Milwaukee Province. The *History of the Catholic Church in the Diocese of San Antonio* (1897), Defouri's *Historical Sketch of the Catholic Church in New Mexico* (1887), and the historical sketches in the *Acta et Dicta* furnish material respectively for the provincial histories of San Antonio, Santa Fé, and St. Paul. It must be admitted, however, that only one project of this nature has so far in our history been methodically organized. This is the plan of the Texas Knights of Columbus Historical Commission to produce a *History of the Catholic Church in Texas* for the centennial of Texan independence in 1936. The work is being sponsored by Archbishop Daeger of San Antonio and his suffragans, who have appointed priests to carry out

the necessary archival research under the direction of Dr. Paul J. Foik of St. Edward University at Austin. The nine printed reports of the Commission are models of this preliminary survey and are in themselves valuable monographs of the religious as well as of the political and social history of the State.

4. Diocesan Histories.

There are, as well may be imagined, many histories of the Catholic archdioceses and dioceses of the United States. Few indeed are without a history of some sort, although very few have permanent historical value, owing to the absence of the modern historical method. Practically all that was published in this field up to 1917 was listed in the bibliographies given at the end of the sketches of the dioceses and archdioceses in the *Catholic Encyclopedia*. These lists were reprinted in catalogue form in the *Catholic Historical Review* (Vol. IV, pp. 264-273, 389-393, 542, 546). With a few exceptions, a general weakness runs through all of these diocesan histories—lack of research and absence of that perspective which the student should have for the labors of those who follow him. Lamott's *History of the Archdiocese of Cincinnati* (1921), Garraghan's *Catholic Church in Chicago: 1673-1871* (1921), Riordan's *Cathedral Records of Baltimore* (1906), Houck's *Catholic Church in the Diocese of Cleveland* (2 vols., 1907), Rezek's *History of the Diocese of Sault Ste. Marie and Marquette* (2 vols., 1907), Magri's *Catholic Church in the Diocese of Richmond* (1906), O'Connor's *Brief History of the Diocese of Baker City* (1930), and Duggan's *History of the Catholic Church in Connecticut* (1930), stand out as exceptions in diocesan historical literature. It is quite evident, however, that we need not only a manual for prospective diocesan historians, but also, what is more important, the realization that such work should not be officially permitted except to those who are by training and profession capable of treating with competence this difficult kind of Catholic history. Although not yet officially announced, the project, begun a decade of years ago under the direction of Bishop Gallagher of Detroit and now coming to completion through the zeal of Father George Paré, of collecting all available source-material for

the centennial history of the Catholic Church in the Diocese of Detroit (1833-1933), bids fair when known to form an ideal method for writing diocesan histories in the future.

5. Parochial Histories.

Parochial histories abound in inverse ratio to their historical worth. Here again we need badly a recognized form for the compilation of these parochial monographs. Some years ago (1916), Father Rothensteiner made an appeal through the pages of Mr. Preuss's *Fornightly Review* to all the priests of the country to interest themselves in gathering up the *fragmenta* for an accurate history of their parishes. All who have written such monographs have deplored the apathy of their predecessors. "It is a pity," writes Dr. Spetz in his *Catholic Church in Waterloo County* (Diocese of Hamilton, Canada), "that someone had not undertaken this work fifteen or twenty years ago, when many of the old settlers were still alive." The prefaces and forewords of the thousands of parish histories of the United States echo this same regret. Many of our bishops, it is true, have done much to save for the future the historical data of parochial life in their dioceses through questionnaires. One of the most complete of these is that issued by Bishop Lillis of Kansas City. Several short essays on how to compile a parish history exist in Flemish, French and Italian. These are, however, too involved for our purpose here in America where so many of our parishes are but recent foundations. Occasionally, the writer of a parish history gives us an insight into his method; as, for example, the excellent *History of Holy Family Parish, Chicago,* by Brother Mulkerins, S.J., (1923), Garraghan's *Saint Ferdinand de Florissant* (1923), and Bourgoin's *Catholic Church in Sandwich* (1930). It would require too much space to mention the parish histories that will one day be valuable to the general historian of our Church in this country. The writer has been gathering these parish histories for years and a great many of them are preserved in the seventy bound volumes of his *Americana Catholica.* There should be a complete collection of all these histories in some one Catholic library in the land; for, upon them the general diocesan or national historian must one day base his treatment of the

Church in this country. It is with this thought in mind that special praise should be given to Father Hertkorn's *Retrospect of Holy Trinity Parish, Philadelphia* (1914). We need also a volume containing a complete list of these parochial histories compiled in the same manner as Bradford's *Bibliographical Manual of Town and County Historians* (5 vols., Philadelphia, 1907).

6. Biographies.

From the consecration of Bishop John Carroll in 1790 to the present there have been almost five hundred bishops with jurisdiction over American sees either in the United States or its dependencies. As an integral part of the source-material that every student of American Catholic history should possess, none is more important than an authoritative dictionary of our hierarchy. This information, not always accurate or complete, is now scattered in a number of cyclopedias and biographical compendiums. It would seem at first sight an easy matter to compile all this data on the episcopology of the Church in the United States into a simple manual; but unfortunately the lists we have are not altogether trustworthy. A good example of this is Reuss, *Bibliographical Cyclopedia of the Catholic Hierarchy of the United States* (1789-1898). "In soliciting and directing searches," he says, "over four thousand letters were sent to hundreds of priests, monks, nuns, bishops, cardinals, and learned laymen, living in various and widely separated parts of the world, from America to India, from France to Australia; and in nearly every case they received careful attention. No possible source of information has been overlooked; and so careful have I been to note the result in each case that I have even specially marked the places where it will be useless to search hereafter." Yet, with all this care, the hundred and twenty pages of his *Cyclopedia* are not without inaccuracies in the spelling of names, in dates, and in references. His little volume, however, is indispensable to the historian on account of the rich material Reuss has gathered into his footnotes. It is, of course, of no value for the bishops who have been consecrated since 1897.

The four volumes of John Gilmary Shea's *History of the Catholic Church* cover, as has been said, the years 1521 to 1866, and the chief events in the lives of most of the bishops

who ruled over the Church during that period will be found in his pages. Shea contributed a single volume to our episcopology—*Hierarchy of the Catholic Church in the United States,* embracing sketches of all the archbishops and bishops from the establishment of the see of Baltimore to 1886. This was a popular work and unworthy of Shea's scholarship—written hastily in fact, in order to meet financial obligations.

A more pretentious work is that of Richard Clarke in three volumes, entitled *Lives of the Deceased Bishops of the Catholic Church in the United States,* which appeared in 1876. Clarke's work is not based on original sources and he confesses that the materials at his command were insufficient to guarantee completeness and accuracy. His purpose was rather edification. "A study of such examples and of lives so good, so heroic," he writes, "has led us to undertake the work now presented to the public, in order to repeat and continue their holy influence, to preserve the memory of such deeds, to render a tribute to these honored names, and to rescue, as far as we could, our Catholic traditions from oblivion or total loss."

The late Bishop Owen B. Corrigan of Baltimore prepared for the *Catholic Historical Review* (1915-1916) a series of articles on the "Chronology of the Catholic Hierarchy of the United States". A list of the names of the bishops is of itself "an item of historical knowledge worth having," he says, "and if it is used as a guide, it will simplify the study of our glorious history and make a more comprehensive knowledge of it easier of attainment." The treatment is not alphabetical but geographico-chronological, beginning with the first diocese canonically erected and coming down to our own times. Bishop Corrigan's strict attention to accuracy in names and dates makes his work a reliable guide. To these articles should be added another which he published in the *Records* (Vol. XXXV, pp. 311-324) of the American Catholic Historical Society of Philadelphia—"Chronological List Showing the Dates of Appointment of the Bishops of the United States", to which is appended a chronology of the archdioceses, dioceses, and vicariates-apostolic, and an alphabetical list of all the bishops up to June, 1924.

In 1922, Rev. Dr. John Hugh O'Donnell, C.S.C., of the University of Notre Dame, printed as a doctoral dissertation

at the Catholic University of America, *The Catholic Hierarchy of the United States (1790-1922)*. Unfortunately, Dr. O'Donnell's many academic duties have prevented him from bringing this work up to date for publication. The method followed is that used by Bishop Corrigan—the geographico-chronological one, and consequently its use is complicated. In the *Catholic Historical Review* (1919-1921), the writer has given in alphabetical form a partial biblography of sources on deceased bishops (from A to L inclusive).

To sketch even a partial catalogue of all the episcopal biographies, in print from the year 1843, when Brent published his *Biographical Sketch of Archbishop Carroll,* to the present, is impossible within the limited space of this survey. A list of the biographies of the bishops contemporary with Archbishop Carroll (1790-1815) will be found in Guilday's *Life and Times of John Carroll* (New York, 1922, p. 853), and of these contemporary with Bishop England (1820-1842) in his *Life and Times of John England* (New York, 1927, pp. 556-557). Among the many episcopal biographies published in recent years deserving mention are: O'Daniel's *Fenwick* (Cincinnati) and *Miles* (Nashville); Fox's *David* (Bardstown); Godecker's *Bruté* (Vincennes); McCann's *Purcell* (Cincinnati); Spalding's *Spalding* (Louisville-Baltimore); Kirkfleet's *Feehan* (Chicago); Berger's *Neumann* (Philadelphia); Farley's *Cardinal McCloskey* (New York); Will's *Cardinal Gibbons;* Zwierlein's *McQuaid* (Rochester); and Sexton's *Cardinal O'Connell.* Sufficient work has been done in this field for some enterprising student with a bibliographic *flair* to combine the studies of Shea, Clarke, Reuss, Corrigan, O'Donnell and Guilday into a much-needed American Gams, under the title *Series Episcoporum Statuum Foederatorum Americae Septentrionalis.* Here again, in all kindness be it said, experience proves that episcopal biography is not happily successful unless it be done by a priest and a priest with adequate historical training.

In the field of Catholic American biography notice should also be taken of the many lives of eminent priests, brothers, nuns and laity. Too often, these fall short of the literary and historical skill these biographies deserve. Occasionally we find exceptions, such as Code's *Mother Seton* (1927) and

his *Great American Foundresses* (1929), Howlett's *Nerinckx* (1916), the *Life of Mother Theodore Guérin* (1904), O'Daniel's *McKenna* (1917), Ricciardelli's *Felice de Andreis* (1923), Sister Helen Louise's *Sister Julia* (1928), and Wynne's *Jesuit Martyrs of North America* (1925). Some day, no doubt, we shall have a Dictionary of American Catholic Biography, similar in scope to the ten-volume *Dictionary of American Biography,* now being published (six volumes since 1928) under the auspices of the American Council of Learned Societies. Until that time comes, the chief source of these biographical sketches is the sixteen volumes of the *Catholic Encyclopedia,* a second and revised edition of which has recently been announced. In fact, the announcement stresses the fact that biography will be considerably increased in this new edition.

7. Religious Orders and Congregations.

No one has ever written for this country an adequate historical estimate of all that the Church owes to the devotion and zeal of the religious orders and congregations of men and women. Perhaps it is too soon to expect an American Heimbucher (*Orden und Kongregationen der Katholischen Kirche,* 3 vols., Paderborn, 1907); but such a bibliographical thesaurus is needed in order to control this class of literature. Bishop Currier's *History of Religious Orders in the United States* (1894), is a popular and loosely written work. Miss Dehey's revised edition of her *Religious Orders of Women in the United States* (1930) has had the advantage of supervision by the superiors of these communities, but it is also written for the popular reader. The first strictly scientific history of any of these communities is probably Byrne's *Redemptorists in the United States,* in course of publication in the *Records* of the American Catholic Historical Society of Philadelphia. Few of the older orders and congregations of men have histories worthy of their contribution to our national Catholic progress. Herbermann's *Sulpicians in the United States* (New York, 1916) is an exception, though marred by inaccuracies. Neither the Augustinians, nor the Benedictines, Fathers of the Holy Cross, Fathers of the Precious Blood, Franciscans, Jesuits, Marists, Paulists, Vincentians, have pub-

lished an authoritative and official account of their foundation and growth in the United States. Partial histories, such as Hammer's *Franziscaner in den Vereinigten Staaten* (1892), O'Daniel's *Dominicans in Early Florida* (1930), O'Rourke's *Franciscan Missions in Texas* (1927), and Vogel's *Capuchins in Louisiana, 1722-1760* (1928), are not only well done, but can justly be presented as models of their kind. The superiors of these religious communities owe it to the glorious record of the pioneers to select young scholars who can be trained to give us these histories, for without them the future general historian of the Church in this country will find his researches handicapped in manifold ways. The Maryknoll Missioners have shown the necessity of placing even now on record an official account of their work in the excellent volume by Powers, *The Maryknoll Movement* (New York, 1921). Engelhardt's work stands out conspicuously in this field, and Father Albert Biever, S.J., has given us a good sketch of the *Jesuits in New Orleans and the Mississippi Valley* (1924), Father Felix Ward's *Passionists,* containing the official history of his Order in this country, is the best single volume we possess of this kind. To a large extent Father O'Daniel's works may be considered as a well-documented history of the Dominicans in the United States. For the Capuchins there is *The Rise and Progress of the Province of St. Joseph of the Capuchin Order in the United States: 1857-1907.* Father Heffernan's *Some Cross-Bearers of the Finger Lakes Region* (1925), and Father Devine's *Historic Caughnawaga* are models of the concise monograph based on original material.

More has been done for the religious communities of women: —McCann's three volumes, *Daughter of Charity* (1919-1923); Semple's *Ursulines, in New Orleans: 1727-1925; The Springfield Ursulines: Half a Century's Record* (1909); *The Sisters of the Immaculate Heart of Mary* (1921); Sister Monica's *Cross in the Wilderness* (1930); Lathrop's *Annals of the Georgetown Convent of the Visitation* (1895); McGill's *Sisters of Charity of Nazareth* (1917); and Minogue's *Loretto Annals of a Century* (1912), are worthy of mention. Also there are: *In Harvest Fields by Sunset Shores* (Sisters of Notre Dame de Namur on the Pacific Coast, 1851-1926); *Dominicans in Illinois: 1873-1923; Annals of the Sisters of*

Charity of the Blessed Virgin Mary (Dubuque), 1833-1887; Congregation of the Sisters of Charity of the Incarnate Word (1920); *Franciscan Missionary Sisters of the Sacred Heart: 1865-1926* (1927); Dr. Jolly's *Nuns of the Battlefield* (1927); Graham's *Dominicans in Illinois: 1893-1923* (1923); and Herron's *Sisters of Mercy in the United States* (1929). It is regrettable that nowhere in the United States does there exist a central library of all these corporative histories, many of which never reach the public.

8. Catholic Education.

Catholic educational history has been thoroughly covered down to 1912 in two of the volumes published by Dr. Burns of the Holy Cross Fathers—*Growth and Development of the Catholic School System in the United States* (New York, 1912), and in Cassidy's excellent survey: *Catholic College Foundations and Development in the United States,* 1677-1850 (Wash. D. C., 1924). The *Official Catholic Year Book* (1928) contains a short survey of Catholic education in this country (pp. 408-425), as well as a list of all our colleges, universities and seminaries. Most of these institutions, on the occasion of anniversaries of their founding, have published sketches of their history. In fact, the literature on these educational centres has greatly increased during the past twenty-five years. Bibliographical lists of their histories will be found in Dr. Burns's volumes; Cassidy's essay also contains a select bibliography on this part of our history down to 1850; and much new information will be found in Sister Maria Alma's *Standard Bearers* (1928). Many of our seminaries (a complete list up to 1928 will be found in the *Official Year Book,* pp. 429-431), have published the history of their foundations and progress, particularly Dunwoodie, Overbrook, Baltimore, St. Francis (Wisconsin), Mt. St. Mary's, Emmitsburg, and others; and a good introduction to the history of seminary training will be found in McDonald's *Seminary Movement in the United States: Projects, Foundations and Early Development, 1784-1833* (Washington, D. C., 1927). Dr. John Talbot Smith's *Our Seminaries* (New York, 1896) is rather an attack upon the present system. Shea's *History of Georgetown College* (1891), Schulte's *Overbrook* (1905),

Scanlan's *Dunwoodie* (1922), and McSweeney's *Mount St. Mary's, Emmitsburg* (1911), are among the well-documented works of this class.

One of the great desiderata for the history of Catholic elementary and higher learning would be the centralization at the Bureau of Education of the National Catholic Welfare Conference of all the printed material on this subject.

9. Catholic Social Welfare.

The same is true of the history of Catholic charity and social welfare work. Dr. O'Grady of the Catholic University is compiling at present a *History of Catholic Charity in the United States* and has made extensive bibliographical researches for this purpose. The data gathered so far by himself and his assistants have reached considerable proportions; and, fortunately, the National Conference of Catholic Charities, of which he is the Secretary, can be depended upon to give us one day a complete history of this aspect of American Catholic life. The Catholic Hospital Association of the United States and Canada, with headquarters at Marquette University, Milwaukee, has been in existence since 1915, and, no doubt, with Father Garesché, S.J., in charge of its publicity department, we shall have in good time a history of the rise and progress of the six hundred hospitals under Catholic care and direction. The complete list of these will be found in the *Official Year Book* (pp. 442-510). There is in this field of social welfare a tremendously vital story to be told; and if Dr. O'Grady's experience in collecting materials for his history may be hinted at, greater attention should be paid by those in charge of all our social welfare groups to the necessity of preserving the evidences of their coöperation with the Church in this respect. Probably it is foreign to many of these organizations, as, for example, the Society of St. Vincent de Paul, to look to the future historian to chronicle the work they are doing for Christ alone; but even in these cases, the history of the Church in the United States will be lacking in one of the important chapters, if the entire field of Catholic charity is not brought into this general survey. Under this heading may also be brought the history of lay Catholic organizations.

There is wanting a general history of all the lay organizations of men and women in the United States. This field is beyond the physical capacity of any one scholar, for the surprising aspect of the whole lay movement is its almost total lack of historical perspective. A check-list of all such organizations, whether devotional, beneficial, social, charitable, racial, apologetical, missionary, educational, or otherwise, from the beginning of our organized Catholic life under Bishop John Carroll, is apparently to-day an impossible task. To do so would postulate in one library-centre a complete collection of all Catholic newspapers and periodicals ever published in the United States.

10. Catholic Periodicals.

Such a library does not exist. The late Dr. Middleton of Villanova College printed in the *Records* of the American Catholic Historical Society of Philadelphia (Vols. IV, pp. 213-242, and XIX, pp. 19-41) a list of the Catholic periodicals, and with this list as a guide some student should furnish us an Annual Serial Catalogue locating all these newspapers, reviews, and quarterlies. Miss Gregory's *Annual List of Serials in the Libraries of the United States and Canada* (1927), locates many of our Catholic periodicals, but we need a similar catalogue devoted exclusively to the Catholic Press of the past and present. The list compiled by Mr. Joseph Meier, secretary of the Catholic Press Association (*Official Year Book,* pp. 682-683) is fairly complete, and the *Catholic Press Directory,* giving the names of 264 current (1925) Catholic publications, will enable the prospective student to orientate himself immediately for the work. Dr. Paul J. Foik's monograph, *Pioneer Catholic Journalism* (1930), has once again called the attention of students to the importance of our Catholic newspapers, reviews, and magazines as sources of inestimable value for the history of the rapid growth of the Church in the United States. The creation of the Catholic *Periodical Index* by the Library Section of the Catholic Educational Association (St. Thomas College, Scranton, Pa.), the first number of which appeared in March 1930, will, if successfully continued, furnish an authentic guide for students or research workers. Here again, Miss Griffin's annual volume,

Writings on American History, should not be overlooked. All the current Catholic periodicals, the *American Catholic Quarterly Review, Catholic World, Ecclesiastical Review, America, Commonweal, Charities Review,* and particularly Preuss's *Fortnightly Review,* contain considerable historical material, although their purpose is a much wider one. Upon the publications of our Catholic historical societies we must depend for bringing to light through essays and reproductions of documents the historical past of our Church in the United States.

II. Historical Societies.

For the period following Dr. Shea's death (1892-1931), any adequate appraisal of our historiography must begin with the voluminous publications of these societies. The signal impetus given to historical studies all over the world by the opening of the Vatican Archives in 1883 was the cause for the foundation in 1884 of our two oldest societies—the American Catholic Historical Society of Philadelphia and the United States Catholic Historical Society of New York. The influence of these two groups in stimulating research and study in American Catholic history can hardly be overestimated. In fact, the quarterly *Records of* the Philadelphia society (since 1886), and the *United States Catholic Historical Magazine* (1887-1892), together with its successors, the *Monographs* (since 1902) and the *Historical Records and Studies* (since 1906) of the New York society are veritable quarries for the research student. The inspiration of these two centres can be seen in the foundation of other historical societies from 1884 to the present. The story of these foundations and their publications is told by the writer in the *Official Catholic Year Book* (pp. 639-644) and a catalogue will be found in the *Annual Report* of the American Historical Association (1905, Vol. II). To these should be added the first six volumes of the *Catholic Historical Review* which the writer founded at the Catholic University of America in 1915 for the purpose of studying our national Catholic history along the stricter lines of the scientific method now directing historical research. To the inspiration of these historical societies can also be traced the hundreds of excellent essays and monographs based upon

the source-material in their pages. Indeed, to-day, owing to the present state of our archival materials, the young scholar is almost wholly dependent upon these publications for his source-material.

12. PUBLICATION OF SOURCES.

Without diminishing in the least the great debt we owe to the Catholic historical societies of Philadelphia, New York, Pittsburgh (Ohio Valley Catholic Historical Society), Brooklyn, New England (Boston), St. Paul, Maine (Lewiston), St. Louis, Illinois (Chicago), Texas (Austin), Indiana (Indianapolis), and Iowa (Dubuque), for all they have brought to light in their official publications, or to individual research-students, such as the indefatigable Martin I. J. Griffin of Philadelphia, whose *Researches* from 1888 to 1912, are a mine of information, the truth is that no systematic effort has been made by any authorized official of the Church to render available in a series of *Analecta Ecclesiastica* the documentary materials for the history of our ecclesiastical provinces or dioceses. Even the privately printed *Woodstock Letters* can hardly be said to be based upon a definite plan. Some notable exceptions are: Hughes's two volumes of documents: *History of the Society of Jesus in North America, Colonial and Federal* (New York, 1908-1910); Englehardt's four volumes: *Missions and Missionaries of California,* of which a revised edition is now being published; the Thwaites edition of the *Jesuit Relations* (73 volumes, Cleveland, 1896-1910); the *Berichte* of the Leopoldine Association of Vienna (since 1830); the *Annals of the Society of the Propagation of the Faith* of Paris-Lyons (since 1822); the *Annales* of the Vincentians; Browne's translation of Dilhet, already mentioned, Tourscher's *Kenrick's Diary and Visitation Records* (1916) and his *Kenrick-Frenaye Letters* (1920); Moran's *Spicilegium Ossoriense* (Dublin, 1884); Hernaez' *Colección;* Guilday's *National Pastorals of the American Hierarchy (1791-1919)*; and Bolton's *Primería Alta* (2 vols.,1919), *Palóu* (5 vols., 1925), and *Anza* (5 vols., 1930). The most striking contribution of this kind is the recently published *Doctrina Breve,* edited by Thomas F. Meehan (New York, 1928).

The American Catholic Historical Association, founded in 1919 to form a centralizing agency for all studies in general Church history, has created a permanent committee on the publication of sources, of which Dr. Leo Francis Stock of the Catholic University of America is chairman. As a first venture in the field, the Association will publish shortly its first volume: *Diplomatic Correspondence between the United States and the Vatican (1847-1869)*. Occasionally, a monograph of exceptional merit is so wholly written from the viewpoint of documentary material that it can be placed in this section. Such, for example, is Tourscher's recent volume *The Hogan Schism and Trustee Troubles in St. Mary's Church: 1820-1829* (1930).

13. Monographs.

The graduate historical schools of our Catholic universities are beginning to take an active interest in the work of producing scholarly essays and dissertations on subjects chosen from the field of American Church history; and chief among these should be mentioned the *Studies in American Catholic History* being issued by the graduate students of the writer's Seminar at the Catholic University. All these are based upon original as well as secondary material and all have been written with a view to making the way clearer for the general historian of the Church in this country. These volumes should be known to students: Browne's critical translation of Dilhet's *État de l'Église Catholique ou Diocèse des États Unis* (1922), Stratemeier's *Thomas Cornwaleys* (1922), Hickey's *Society for the Propagation of the Faith* (1922), O'Donnell's *Catholic Hierarchy of the United States* (1922), O'Rourke's *Franciscan Missions in Texas: 1690-1793* (1927); Stock's *Joliet-Marquette Expedition, 1673* (1927), Vogel's *French Capuchins in French Louisiana; 1722-1766* (1928), Leger's *Catholic Indian Missions in Maine: 1611-1820* (1929), and Kennedy's *Thomas Dongan: 1622-1688* (1930). Especially important, and in some cases more so because they are publications of source-material, are the volumes of *Monograph Series* of the United States Catholic Historical Society.

Were this bibliographical sketch not confined solely to works within the field of Ame[illegible] Catholic History, an astonishing

list might be added of those Catholic scholars who have achieved permanent success in the historical literature of the period under survey, since much more has been accomplished than is generally known. To mention any one name would in justice require the naming of scores of Catholic priests, laity, and religious who are devoting their talents to the defence of the Church's historical past as well as to Catholic interpretations of national and local phases of our political and social history.

What remains to be said by way of conclusion is so evident that it might be passed over in silence. There is of course an advantage in the spontaneous character of much of the historical writing since Shea's day; even though it is scattered, unorganized, and somewhat haphazard in method and purpose. But, however much we may be on our guard against an unnecessary centralization of all this splendid work, it cannot be denied that our historical literature must suffer unless better facilities be provided for the scholars of the future. The historical scholarship of the Catholic Church in the United States has grown so considerably during the last half-century that a moral centre should be created for the following purposes:

To bring together into one place the results of all the historical activities which have been part of our intellectual Catholic life from the earliest days to the present.

To establish a scientific center where scholars of all creeds and of all nations interested in the history of the Church in this country might have the materials they need for a critical study of the contribution Catholicism has made to the religious, social, political and industrial life of the nation.

To train young aspirants in the work of a methodical study of our history.

To create a corporate Catholic American consciousness which would react upon whatever apathy may exist in the matter of preserving documents and books dealing with our history.

To form a national Catholic historical centre which would be equipped to take advantage of all the scholarly work being done in the field of American political and institutional history.

The existence of such an centre, situated, let us say, at the Catholic University of America, would be an incentive to the formation of a national Catholic historical library, where every printed page or any problem within the purview of the Catholic historians of the United States would be located by card-indexes for their studies. The proximity of the Riggs Library (Georgetown University), the Woodstock Library, and the Library of Congress, furnishes a nucleus for this general catalogue of materials. Above all, such a centre, besides creating a permanent home for all that has been done in the field of American Catholic history, would train scholars capable of entering the wider field and thus gradually eliminate the amateurs who in so many cases have misused their opportunities and have so pitiably confused the terrain of a subject which should be sacred to every Catholic American heart.

PETER GUILDAY.

Brookland, D. C.

Criticisms and Notes

THE HISTORY OF THE POPES FROM THE CLOSE OF THE MIDDLE AGES. From the German of Ludwig, Freiherr von Pastor. Edited by Ralph Francis Kerr. Vols XIX and XX, Gregory XIII (1572-1585). B. Herder Book Co., St. Louis, Mo. Pp. xlviii-645 and xxlv-670.

The original German of these volumes has already been discussed in the pages of THE ECCLESIASTICAL REVIEW. The pontificate of Gregory XIII with which they deal, occurred at the time when the Church was commencing to revive from the shock of the Protestant revolt. Much had been done toward regaining lost ground during the pontificate of Pius V, but it will be generally recognized that the difficult task of repairing the ravages of Protestantism could not have fallen into more competent hands than those of Gregory XIII. He was an old man at the time of his election, but even to the end of his life, when he had passed his eightieth birthday, his vigor and industry were such as to put younger men to shame. Because of his long pontificate, and the consistency and foresight with which he made his plans, his reign exhibits in the highest degree the genius for administration with which he was endowed. As a result of the geographical discoveries and the active missionary efforts in all the new lands his responsibilities were in the fullest sense of the word world-wide. The problems which confronted him at home were numerous and varied. He neglected nothing. It seems inconceivable that he could have found time for the multitude of details which were forced on him in relation to the government of the city of Rome, while at the same time he was compelled to exercise supervision and direction over the numerous and delicate negotiations made necessary by the relations of the Church with practically every sovereign in the world.

For those who are interested in the relations of the Papacy with England, and who cannot consult the original volume in German, this narrative will be a revelation. It contains a long and minute discussion of the condition of Catholics in England during the reign of Elizabeth, and a wealth of new material on the negotiations between England and the Holy See. The manner in which the material of these volumes is arranged is familiar to readers of Pastor, but it is not superfluous to say that the arrangement enables the student to see at a glance the different conditions, as the Church was affected, in the various countries in Europe, Protestant as well

as Catholic. These volumes are among Pastor's best. They are an invaluable contribution not only to ecclesiastical but to profane history.

WHY I AM AND WHY I AM NOT A CATHOLIC. By Hilaire Belloc and Others. The Macmillan Company, New York. 1930. Pp. 246.

This volume contains ten fundamental statements, five of which are by Catholics, two of whom were born to the faith, while three of them are converts. In addition it contains five statements explaining why the writers are not Catholics. Hilaire Belloc, Archbishop Goodier, S.J., Sheila Kaye-Smith, Ronald Knox, and Father C. C. Martindale, S.J., state the Catholic position as it appears to them. The Reverend W. Orchard, D.D., J. W. Oman, D.D., Professors A. E. Taylor and H. H. Goudge, and the Lord Bishop of Gloucester state their reasons for not accepting the Catholic faith.

The work has the advantage of getting away from an impersonal exposition of doctrine and of revealing in an intimate way the personal appeal that doctrine makes. This form of presentation of the Catholic point of view offers to the Catholic reader a welcome opportunity to refresh his own faith and to gain new strength for it. The five negative statements show how near some can come in sympathy and understanding and yet remain apart. And it shows also some of the tasks of our apologetics in reaching the mentality of the non-Catholic as controversial points are dealt with. Hilaire Belloc rests the major appeal of his faith upon the nature of divine faith, philosophy and Catholic history. Archbishop Goodier finds strength in the perfect correspondence between his own personal spiritual aspirations and the intimate traditions of Catholic life. History corroborates his conviction. The evidences of Divine Providence and a completely satisfying outlook upon the world which he finds in his faith supplemented by divine grace, add the final touch of certainty. Father Knox rests his statement upon his search for doctrinal authority and integrity, the nature of divine faith and a sense of historical continuity and world fellowship in worship.

Father Martindale found his conversion anticipated by practices and appreciation of his childhood, by chance reading and by a choice to which he was driven between agnosticism and faith. Sheila Kaye-Smith, in earlier days an Anglican, found that she was a Catholic long before she entered the Church. Conversion is attributed to the complete satisfaction of a longing for definite doctrinal authority of which she had been conscious. When faith finally came, little remained to be done. The influence of St. Thérèse of Lisieux played

a capital rôle in the final steps, as did the historical appeal made by the Church. The preacher who deals with the mentality of the non-Catholic in his apologetic work will welcome the non-Catholic statements as challenges to his skill.

THE CHRISTIAN LIFE AND THE SPIRITUAL LIFE. Introduction to the Study of Ascetical and Mystical Theology. By V. E. Masson, O.P. Translated by Sr. M. Hyacinth, O.P. B. Herder Book Co., St. Louis, Mo. (B. Sands and Co., London.) 1930. Pp. vii-250.

There is nothing new in the author's treatise of ascetical and mystical theology. The chief merit of the book lies in the fact that it states clearly and briefly the fundamental teachings of the recognized masters who act as guides in the path leading from the natural desire to attain perfection, through the gradual recognition of the Divine attraction which comes to the soul that strives toward holiness by prayer and by imitation of Christ and of His saints. The inspirations of the Holy Ghost, while they affect our feelings, do not prevent those obscurities which our native self-love, due to original sin, creates in the soul. Hence the necessity of a guide who directs our aims from a purely objective point of view in which inspiration toward the higher life is made the subject of unprejudiced application. Herein lies the main advantage of this summary of definitions in which the Christian life and the spiritual life are compared in principle and effects, while the dangers of misapprehension are pointed out, and the proper aids leading to a right use of the virtues and gifts of the Holy Ghost are explained. To confessors generally, but especially to those who prepare for or are called to the guidance of religious souls aspiring to perfection, this study in the Library of Religious Knowledge is of decided value.

AN INTRODUCTORY STUDY OF THE FAMILY. By Edgar Schmiedeler, O.S.B., Ph.D. Century Co., New York. 1930. Pp. x-384.

This is a clear, comprehensive study of the family from the historical and sociological points of view. The author presents with scholarly care the story of the family as a social unit, the basic social unit in the plan devised by our Divine Creator for the continuity and protection of the human race. In the second section of the volume Dr. Schmeideler describes forcefully those influences that have hit and hit hard this very cradle of human life and progress. "Don't bite the hand that feeds you," is the advice that is given, in this

section of the text, to those who stand high in the industrial and social world of to-day. In the last part, entitled Re-integration of the Family, the author offers many worthwhile suggestions. Here our Catholic laity can turn for counsel and our non-Catholic people for information of which they have grave need.

This volume is one of the first both in time and excellence of our modern treatises on the family. It outlines for the reader the unalterable principles of Catholic teaching in regard to the family which can and must be applied if hopes for social reconstruction are to be realized.

To our pastors and those of the clergy extensively engaged as confessors this work of broadminded scholarship makes a distinct appeal.

Something serious has happened to the family. Slowly but surely, social, economic and political forces are disintegrating it. This process threatens to take from supernatural religion its strongest support. Dr. Schmiedeler's volume will acquaint the reader with the problem as a whole and call attention to the significance of details seen every day about us as the disintegration of the family advances. The volume has a mission to the American priesthood. It appears in the Century Catholic College Text Series.

A NEWMAN SYNTHESIS. Arranged by Erich Przywara, S.J. Longmans Green and Co. New York. 1931. Pp. 379.

The publishers of this work tell us that the volume is a compact presentation by the author of his six-volume original German exposition of Newman's thought in systematic form. The arrangement of the contents falls under three general divisions: first, the apprehension of God by conscience as the giver of the moral law and the perception of man's profound need of God on account of sin and misery; second, the work of Christ as Saviour and the continuity of that work through the Church; finally, man's pathway in Christianity, the way of faith leading to the beatific vision under God's guidance and in the spirit of brotherly love. In this way the cycle of spiritual life in its totality, as Newman understood and described it, is brought to attention.

The text of the volume is taken entirely from Newman. The author has searched all of Newman's works, gathered the items of his spiritual teaching and arranged them in logical system. When we consider the fact that very much of Newman's work was done under pressure of circumstances rather than in the unfolding of one plan whose parts appear in orderly relation, we can understand the amount of work involved and the affectionate appreciation which

led the author to undertake it. The countless lovers of Newman are under a debt to Father Przywara which cannot be over-estimated. The writer believes that *A Newman Synthesis* would serve admirably as the basis of meditation and that it can be used in this way with every promise of gratifying results.

One who is at all familiar with Newman's career cannot fail to note the placid spiritual vision which gave rare beauty to his life. Notwithstanding the varied personal suffering to which he was subjected, the disappointments that haunted him and the unique sensitiveness which he always displayed, one finds throughout his life a steadying view of the supernatural, a mastery of spiritual values and a fusion of the temporal and the eternal rarely achieved in equal measure. Subtle understanding of mental processes, ability to seize a principle and interpret its implications with compelling simplicity, sympathy with human beings, greatly refined by suffering, courage that eliminated self-pity and steadied his steps against all pressure of adversity, prompt obedience to the generosities of love of God and habitual caution in respect of every trick of self-deception, are found in Newman in a degree that stirs us to wonder. These qualifications are written into Newman's certificate that gives him a universal mission as a spiritual teacher.

There is so much in his career which is of interest that he makes universal appeal. His place as a master of English is permanently established. His immortality is wider than his name, for it lies in unnumbered lives that have been refined and inspired by him. The simplicity of his piety is no less worthy of him than were the evidences of his genius which are so widely recognized. This *Synthesis* brings together the scattered details of his spiritual understanding of the world and gives us a text which invites constant use by those who would love to share the vision that Newman had so well mastered.

AN INTRODUCTION TO METAPHYSICS. By Charles C. Miltner, C.S.C., Ph.D., and Daniel C. O'Grady, Ph.D. New York: The Macmillan Company. 1931. Pp. 270.

These two professors of philosophy have united their efforts to give us an introduction to the devious ways of metaphysics. The result is a work which is not only solid and enlightening after close study, but is readily intelligible and readable. They deal with all the major questions of traditional ontology, and lay special stress upon those phases which are agitated more vehemently among our contemporaries. These are the problems of reality and change, personality, space and time, and values. The advantage of using

texts written for our own day rather than setting the student immediately in the atmosphere of the twelfth or the thirteenth century is found partly in the fact that he thus has his interest aroused from the start by a treatment which discussion actually going on brings to focus, and partly in that both in method and in terminology he is kept in line with systems of to-day. In other words, his philosophy is constructed by leading him on from the mental equipment which he has, from the stock of knowledge which his experience and studies in our own living world have given him. He is aware of certain concrete facts and has learned something of the aspect which the universe presents to the man of science. Now it is precisely on these that Drs. Miltner and O'Grady erect their metaphysics. They do not ask us to grasp the notion of participated fire or the higher nature of celestial matter; their principles are applied to instances with which the ordinary student will be acquainted.

The subject of esthetic reality is given a fuller exposition than that found in most similar text books, and rightly so. Perhaps the best part of the book is that concerned with the causes, and for this its authors are to be commended. The teacher will find the topics proposed for discussion, at the end of each chapter, very suggestive of a method which will keep the students alive to the issues. For each of these there is a list of readings, well selected and carefully made. We are referred not merely to an author or a book, but to a chapter and a page. A bibliography made in this manner has not been culled from a library catalogue, but from actual consultation of the works.

EDUCATIONAL PSYCHOLOGY. By Jules de la Vaissiere, S.J. Authorized translation from the French, by S. A. Raemers, Ph.D. St. Louis: B. Herder Book Co. 1930. Pp. 385.

In his preface to this volume the translator says that "a good text book of psychology as applied to education has long been a desideratum". After reading his translation I have come to the conclusion that the desired text, at least so far as American teachers are concerned, has yet to appear. This is not to say that Dr. Raemers' work is not without merit; far from it. He is to be commended for making available to our teachers a work on the Psychology of Education written from the viewpoint of Catholic philosophy; but the translation suffers from two serious defects that will militate against its adoption as a text book in teacher-training courses.

In the first place, the translator has adhered too closely to the original, with the result that we have an unusual number of expressions that jar on the English ear. In some cases the English

rendition is not correct. One can imagine the astonishment of a student of psychology when he sees a form-board pictured with the label: "Form Plank" (p. 369). Then there are a number of words and phrases which, while they may be English, are certainly not commonly used even in texts on psychology. The following are typical: "academic collectivity" (p. 50); "mean value" (*ibid.*); "dominant mode" (p. 51); "maximum", as applied to a curve (p. 52); "amourotic" (p. 64); "mediate memory" (p. 136); "motricity" (p. 209); "degenerescence" (p. 266); "Psychognostics" and "Psychotechny" (p. 286).

The second, and major, defect in the work is the fact that it gives no account of the extraordinary advances that have been made in the study of educational psychology during the last fourteen years. The fifth French edition, from which the translation was made, contains a bibliography of 1584 titles, but no work or article is included of a date later than 1915. This would indicate that the fifth edition is merely a reprint of the first (1916). As such, it is just fifteen years behind the time. "The Pedagogical Movement", described in the text (pp. 27-32), has made such strides in the last decade and a half that this account is hopelessly inadequate. It is not necessary to give a detailed catalogue of the newer findings in the field of educational psychology with which the teacher to-day must be familiar and which are not even mentioned in the present work. A few will suffice. The Binet Tests are described on pp. 191ff., but the Stanford Revision which has replaced the former completely, at least in the United States, gets no notice. We have no reference to the recent extensive work of Terman, Stern, Colvin, Freeman, Kelley, Pintner, Baldwin, Stecher, Thorndike, Burt, Spearman, *et al.*, on the nature of intelligence and its measurement. We have no discussion of achievement or educational tests and no treatment of the psychology of the elementary school subjects.

HELLENISME ET CHRISTIANISME. Saint Grégoire de Nazianze et son Temps. Par E. Fleury. Gabriel Beauchesne, Paris. 1930. Pp. xii-382.

St. Gregory Nazianzen combined in himself in an eminent degree the two dominating forces of the fourth century, Christianity and Hellenism, which met and intermingled then as at no other time. Paganism, by the Decree of Constantine, surrendered before the onward march of the Gospel at the beginning of that century, and the Church almost immediately rose to its full majesty as the controlling and directing force in all departments of life. Hellenic civilization, however, still reigned supreme in many places, notably

in the great schools of Caesarea, Alexandria, and especially of Athens. Going to these schools directly from the care of his saintly mother, Nonna, Gregory imbibed the best they had to offer, and when his period of training was ended, he brought what he had learned to the service of the Christian religion. By the early influences of his home and by natural disposition he was inclined to follow the life of contemplation in the monastic state, but circumstances and the needs of the Church drew him into the active life of the priesthood and into the burning theological controversies of the time.

To give a picture of such a career in all its various activities as bishop and archbishop, writer, theologian, controversialist, preacher, poet, and leader was not an easy task. The present author elected to make a study of the man rather than the saint, to portray him as he must have been known to his associates, and to represent him as the faithful servant of God in the midst of the innumerable difficulties that beset him. To do so required more than ordinary knowledge of the history of the time and a deep understanding of the culture of the period. In both of these regards the author was well equipped for his task. Instead of writing a purely hagiographical account of Gregory, he has striven to bring out the qualities of mind and temperament that went to form the character of this great servant of God.

The work is well arranged. It falls into a series of episodes almost dramatic in their sequence and intensity. The career of the man is exhibited as it passed from crisis to crisis in events of profound significance for the Church and society. In insisting, as he has done, on an objective presentation of the character and life of the saint, the author gives an illustration of what is, perhaps, one of the most marked characteristics of the present time, a yearning for a more intimate knowledge of those who combined in their lives eminent sanctity and unremitting effort in the service of God and religion.

DIE KIRCHE CHRISTI. By Peter Lippert, S.J. B. Herder Book Co., St. Louis, Mo. (Freiburg, Brisg.) 1930. Pp. 300.

More than usual attention is at present being given by educated men, both within and without the Church, to the study of its history. Its development as a civilizing factor, maintaining an unchanging standard of religious truth, calculated to elevate the morals of social and domestic life, offers the palpable solution of the problems raised amid the increase of crime and factional dissension among all classes of people in modern society. Hitherto the appeal for the acceptance

of Catholic authority has come in the main from the teachers of dogmatic and apologetic theology. This method hardly reaches the outsider, though it is calculated to strengthen the faith of those within the fold of Christ. For the rest, we have been leaning toward the cultivation of local devotions to the saints, apart from defence of the hierarchical prerogatives of the priesthood, and the exercise of particular virtues. The religious orders, established since the so-called Reformation, which had made war against the traditional practices of piety and the institutions that maintained them, raised new standards in the heroic lives of their leaders. The attitude thus created among defenders of the Catholic faith tended as a consequence not merely to emphasize the orthodox teachings of the Church but in a sense exaggerated the exercises of personal sanctity, creating a habit of secondary worship tending to obscure the central devotion of the Sacrament of the Altar.

Father Lippert's treatment of the Church suggests a return to the primitive realization of Christ the Eucharistic King and to the Holy Sacrifice of the Mass, as the chief call to Catholic piety. While not neglecting the principal features of the institution of the Church as an organic body ruling the conduct of the faithful, he lays stress upon the *Mysterium Fidei* as the chief motive which must regulate our attitude toward Christ as the dispenser of grace. In this way the sincere inquirer and worshiper of God is taught to attain the end of Christ's institution, the Church, the harbinger of peace on earth and eternal happiness in heaven.

Literary Chat

The recent revival of interest in the majestic figure and colossal work of Saint Augustine makes timely the appearance of a text book containing selections from the Latin text of his Confessions. (*Confessions of St. Augustine.* Campbell and McGuire, Prentice Hall, N. Y. Pp. 267.) The work is preceded by a long introduction which contains a sketch of the saint, a general critical discussion of his Latin style and a selected bibliography. Copious footnotes, a good vocabulary and a thorough index add no little to the worth of the volume.

This work has the distinction of being the first text book of Patristic Latin developed along modern pedagogical lines. The need of worthy text books of the outstanding works of the Fathers has long been felt. Only by means of them can the younger generation be properly interested in a phase of world literature which would be most dear to them. Several attempts have been made both here and abroad to meet this need, but the result has been a group of poorly constructed and inadequate works often sprinkled with errors which have discouraged teacher and pupil alike. We need many more texts of this kind in the Patristic field. The general reader will find the work of great interest as an introduction to a more detailed study of one of the world's great classics. The authors are members of the Department of Greek and Latin in the Catholic University.

The April and May issues of the *Missionary* (Brookland, D. C.) contain two articles by the Right Reverend Abbot Cabrol, O.S.B., on the Missal. The interest of these papers derives from the eminence of the author in the field of sacred liturgy and the increasing use of the Missal by the laity. The articles are entitled "Why Use the Missal?" and "How to Use the Missal". Although they are written primarily for the laity, the clergy may derive no little profit from them and perhaps use them as the basis of an appeal for more general use of the Missal. This would be quite in keeping with the whole spirit of the liturgical revival which is characteristic of our time. A reprint of the two articles would be well worth while.

One sometimes overlooks practical obstacles to the reading of the Missal during the Holy Sacrifice. Ordinarily the laity will hardly be in position to read it rapidly enough to follow the celebrant of the Mass. It might be an advantage to organize small groups for the purpose of practical instruction. In one college chapel known to the writer, the chaplain before he begins Mass indicates to the students very briefly the prayers and preface and other distinctive features, if there are any. The result has been most gratifying.

The Reverend John A. McClorey, S.J., has just published seven lectures in a volume entitled *The Catholic Church and Bolshevism*. (B. Herder Book Co., St. Louis; pp. 110.) The titles of the lectures are Economic Chaos and Political Revolution; The Cupidity of the Poor; Socialism; The Cupidity of the Rich; Machinery; The State; Christian Charity. There is a great deal of good sense to be found in the author's observations, and his insistence upon a spiritual outlook in dealing with our staggering social problems calls attention to truths apart from which there is little hope of social peace. The title of the second lecture, The Cupidity of the Poor, should be taken in relation to the author's text. The poor as social workers know them, contribute little to the force of Radicalism. The discussion bears primarily upon the working class, not upon the poor as charity knows them.

Sheila Kaye-Smith, one of the contributors to a recent volume *Why I Am a Catholic,* offers in the *Mirror of the Months* a series of brief spiritual reflections suited to each month of the year. (Harper and Brothers, New York; pp. 68.) Rich spiritual imagination, a pleasing style and a manner of intimate interpretation create an almost personal relation between the reader and the book. The contrast drawn between Eve and Mary to be found in the reflections for September (which takes up but two pages) would furnish for a thoughtful reader material for long and fruitful meditation.

A mine of information concerning religion in the United States will be found in two volumes which contain the results of the Federal Religious Census of 1926. (*Religious Bodies,* Volume I, Summary and Detailed Tables, pp. 769, 1930; Volume II, Separate Denominations, pp. 1405, 1929; United States Department of Commerce, Bureau of the Census, Government Printing Office, Washington, D. C.)

This report presents the results of the Census of Religious Bodies for the year 1926. It is taken by the Federal Government every ten years in accordance with the Acts of Congress of 1902, 1906 and 1919. In all cases information is sought from the authorized representatives of churches. The inquiry covers statistics of membership, property, debts, operating expenses and benevolences, and Sunday schools. The statements concerning history, doctrine, organization and work were either prepared by the denomination or passed upon by their representatives. Approximately 260 denominations are covered by the report. The section on the Roman Catholic Church will be found in volume II, pp. 1254-1278. The brief sketch of the history, doctrine and organization of the Catholic Church was revised by the Rev. John J. Burke, C.S.P., General Secretary of the National Catholic Welfare Conference. The Bureau of the Census published in 1929 a reprint

of the material relating to the Catholic Church in a pamphlet of twenty-nine pages without awaiting the full text of the entire report which has just been published.

The Rev. F. X. Lasance gives us a new book of devotions which will be found most helpful in visits to the Blessed Sacrament. It is of convenient pocket size and well bound. (*Sweet Sacrament, We Thee Adore*; Benziger Brothers, New York; pp. 254.) In addition to a wide range of prayers to the Blessed Sacrament, it contains the Ordinary of the Mass and a number of litanies and a short Way of the Cross.

The Queen's Work Catechetical Series has just published a new number of *Chalk Talks, or Teaching Catechism Graphically,* by the Rev. Jerome F. O'Connor, S.J., and William Hayden, S.J. Earlier numbers in the series were referred to some time ago. This one explains Confession, Indulgences, the Mass, Holy Orders, Extreme Unction, Matrimony, Sacramentals and Prayer. The lessons are illustrated by very simple drawings that come easily within the comprehension of children.

The problem of losses to the faith whose significance too few of us recognize, is brought to attention as regards England in a pamphlet of thirty-two pages by the Rev. J. Leycester King, S. J. (*A Way to End the Leakage,* Catholic Truth Society, London.) Lacking exact figures, the author is confined to estimates which at the very least are disturbing. One estimate indicating the number of Catholics who have given up the practice of their religion places the figure at a million. Father King quotes many Catholic elementary school teachers as believing that two out of every ten children neglect religion soon after leaving school. He believes that a very great increase in lay coöperation is absolutely necessary in dealing with the problem. He mentions four causes of leakage as outstanding: lack of due religious training and formation in the home; defective and unsuitable training in the school; failure to follow up school and home training with effective after-care work; the isolation and virtual abandonment of many rural Catholics. The author is convinced that without a very great increase in lay coöperation, the problem is quite insoluble.

Herder and Co. have just published a volume on *The Sisters of Mercy in Maryland* (Sister M. Loretta Costello, M.A., 1931, pp. ix—250). The work is a compact and well-told account of the religious, social and educational work of the Sisters of Mercy in Maryland and the District of Columbia. Its appearance coincides with the reorganization of the community under one general government. Since "All past is prophecy", the story is not only a record but also promise of far-reaching service of this Sisterhood. A work of this kind might well be called to the attention of those who feel called to a religious life, since larger interpretations invest a vocation with singular splendor and appeal. This addition to our rapidly growing historical literature is most welcome.

The Right Reverend Bishop Joseph Schrembs of Cleveland commends highly *God With Us* or *At Home With Jesus* by the Rev. Albert Kaiser, C.PP.S. (Frederick Pustet Co., New York; pp. 283). The work is divided into five parts, in which are discussed the Existence of God, the Supernatural State, the Supernatural Virtues and Relations, and the Sacramental Life of the Church. The author carries throughout his discussion a running commentary on social conditions, irreligion, moral laxity and influences which undermine faith. His exposition of the truths of the supernatural life is related rather directly to the conditions mentioned.

The Report of the Twelfth Annual Meeting of the Franciscan Educational Conference which met at Herman, Pennsylvania, July, 1930, makes a volume of two hundred pages. (Capuchin College, Brookland, Washington, D. C.) The papers centered upon the content and relations of Philosophy. One notes with pleasure the earnestness with which greater emphasis upon the sciences throughout the course of

Philosophy, is urged. "How much more intelligible would not the abstruse discussions on time, space, matter, substance, accidents be . . . if our students of Philosophy first mastered the physics of these points? No one can deny that our Cosmology classes, discussions, seminars would take on new life, cogency and meaning if the factors taken up in Cosmology had first been treated in Geology or Chemistry (p. 82). Similarly, concerning Empirical Psychology: "Considering the development of science it is very useful and in some respects necessary for students of Philosophy and Theology to become sufficiently acquainted with the findings of Empirical Psychology and that in a special course." The problem of strengthening the teaching of the Social Sciences is treated with great thoroughness and practical judgment. The Report as a whole is extremely interesting as a revelation of the movement of Franciscan thought.

In a brochure entitled *Eugenics,* Father Henry Davis, S.J., discusses a number of the moot questions in that field. Father Davis stresses the fact that two Reports, one of the Board of Control of the year 1928, the other of the Mental Deficiency Committee of 1929, reënforce traditional Catholic viewpoints. Almost everything Father Davies applies to the practice of sterilization in England can be applied to America. Father Davis attacks especially the loose arguments from analogy used by some of our American Catholic writers. Segregation and socialization he proposes in place of the extreme measures of sterilization which have won the approval of so many American legislators. While there is nothing new in the arguments ably exposed by Father Davis, this conclusion is noteworthy—"It is extraordinarily helpful to the Catholic to know that the considered conclusions of mental experts and the principles of Christian ethics reach the same point in this matter (i. e. sterilization) and proceed *pari passu.*" (Benziger Brothers, New York; pp. 79.)

On the occasion of the fortieth anniversary of Pope Leo's Encyclical *Rerum Novarum,* Father George Guitton, S.J., publishes a brief history of the Encyclical. (1891, *Une Date dans l'histoire des Travailleurs,* Action Populaire, Paris. Editions Spes. Pp. 160.) Social life has written its commentary on this great document. The complex movements of reform now so well under way converge upon the practical measures, social criticism and moral principles that Pope Leo brought together in his immortal Letter, "On the Condition of Labor".

De Paul University, Chicago, announces the appearance of the *Journal of Religious Instruction.* Two numbers have been published. It will appear in ten numbers annually, September to June. An advisory board of twelve members brings to the undertaking the active support of as many leaders in Catholic education. The Rev. Thomas C. Powers, C.M. is editor. THE ECCLESIASTICAL REVIEW extends a cordial welcome and best wishes to the *Journal.*

Three Great Encyclicals — those on Labor, Education, and Marriage—are embodied in a single paper-covered booklet of 126 pages, and offered at the exceedingly modest price of fifteen cents, by the Paulist Press, 401 W. 59th Street, New York. The brochure is as neat and handy as could well be wished, too. As for its usefulness and timeliness, what need be said? To make the publication even more desirable, the publishers have added the English translation of the First Radio Broadcast from Vatican City, by His Holiness Pope Pius XI. ($10.00 a hundred copies; $95.00 a thousand copies.)

The Carmelite Order of nuns has of late years become the center of attraction to lovers of holiness through St. Teresa, the "Little Flower" of Lisieux. The beauty of that young saint is catching. One of the latest fruits of growth in the same garden of the Carmelite Order is a namesake, Sister M. Theresia of the Holy Trinity, a member of the Missouri community of Carmelites of the Sacred Heart who, of Hollandish origin, had spent her last years at St. Charles, and died in

the odor of sanctity, a true Passion flower, at the age of twenty-eight years. Her biography, under the title *Gereift durch Gottes Kunstlerhand* by G. von Anger, appears from the Einsiedeln Publishing House of Benziger & Co.

The accounts of Carmelite sanctity have grown of late, perhaps largely owing to the attraction of the Little Flower of Lisieux. Under the title of *The World and the Cloister* (B. Herder Book Co., St. Louis) we receive the story of Sister Teresa Eletta who died in 1885 at Florence in Italy. She had been a nun only three years and five months, but for nearly thirty years her aspirations toward the religious life had been clearly marked in the service, and indeed amid the opposition of her family who were loath to let her leave them. The brief course of her life in the Florentine cloister was marked by heroic self-sacrifice amid bodily suffering and a devotion which breathed unmistakable marks of sanctity. The reader cannot fail to admire, and under circumstances follow the admirable course of so singular a career. It is likely also to kindle vocations in the young women of the world.

Books Received

SCRIPTURAL.

DAS JOHANNESEVANGELIUM. Übersetzt und erklärt von Dr. Fritz Tillmann, o. Professor der Theologie an der Universität Bonn. Vierte, neu bearbeitete Auflage. (*Die Heilige Schrift des Neuen Testamentes,* III. Band. Übersetzt und erklärt in Verbindung mit Fachgelehrten. Herausgegeben von Dr. Fritz Tillmann.) Peter Hanstein, Bonn. 1931. Pp. xii—364. Preis, 11 *Mk.* 80.

LE FÉMINISME DE LA BIBLE. Par Marie-Thérèse Gadala. Tome Premier: La Genèse et l'Exode. Avec deux bois de Colette Pettier. Paul Geuthner, Paris 6, 1930. Pp. 107. Prix, 30 *fr.*

THEOLOGICAL AND DEVOTIONAL.

THE SUFFERINGS OF CHRIST. Eight Sermons Preached in Milan Cathedral in the Year 1507. By Father Bellintani da Salò, Capuchin. (*Capuchin Classics,* II. Translated from the original Italian edition by a Benedictine Nun of Stanbrook. With a Foreword by Father Cuthbert, O.S.F.C.) Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. xxi—383. Price, $1.90.

A HANDBOOK FOR SISTERS. By the Rev. Bernard Van Acken, of the Society of Jesus. Authorized adaptation. B. Herder Book Co., St. Louis and London. 1931. Pp. viii—388. Price, $3.00 *net.*

"INTO THEIR COMPANY." A Book for a Modern Girl on Love and Marriage. By a Medical Woman, a Girl and a Wife. With an Introduction by the Rev. C. C. Martindale, S.J. P. J. Kenedy & Sons, New York. 1931. Pp. xxii—88. Price, $1.10 *postpaid.*

THE PARISH VISITORS' SOCIAL SERVICE. Conferences to the Parish Visitors of Mary Immaculate. By Mother Mary Teresa Tallon, Foundress and First Superior. St. Joseph's Convent of the Sacred Heart, New York. 1930. Pp. iv—226. Price, $1.50 *postpaid.*

THE PARISH VISITOR MISSIONARY. Conferences to the Parish Visitors of Mary Immaculate. By Mother Mary Teresa Tallon, Foundress and First Superior. St. Joseph's Convent of the Sacred Heart, New York. 1930. Pp. iv—198. Price, $1.00 *postpaid.*

FAMILY MEDITATIONS ON GREAT CATHOLIC TRUTHS. Being a Series of Daily Reflections, Based on the Catholic Study of Christian Doctrine, Combined with Scriptural Selections, and Developed as a Course of Moral Counsels and Applications, Arranged to Meet the Personal Aspirations and Requirements of Catholic Families and Others, with Urgent Appeals for Greater Fervor and More Zealous Activity in God's Holy Love and Service. By Mother Mary Teresa Tallon, of the Parish Visitors of Mary Immaculate. St. Joseph's Convent, New York. 1930. Pp. xviii—304. Price, $2.00 *postpaid.*

THE PARISH VISITOR CATECHIST. Conferences to the Parish Visitors of Mary Immaculate. By Mother Mary Teresa Tallon, Foundress and First Superior. St. Joseph's Convent of the Sacred Heart, New York. 1930. Pp. v—280. Price, $2.00 *postpaid.*

LEARNING TO LIVE WITH CHRIST IN THE LITURGY. Practical Considerations Based on the Missal, and Arranged to Meet the Requirements of Students in the Schools, of Boys and Girls in Their Homes, and of Parents, Teachers and Others Who Would Promote True Catholic Life as Inspired by the Liturgy of Holy Mass. By Mother Mary Teresa Tallon, of the Parish Visitors of Mary Immaculate. St. Joseph's Convent, 328 West 71st Street, New York. 1930. Pp. xiv—311. Price, $2.00 *postpaid.*

CONFERENCES ON FEASTS OF THE LITURGY. By Mother Mary Teresa Tallon, Foundress and First Superior of the Parish Visitors of Mary Immaculate. St. Joseph's Convent of the Sacred Heart, New York. 1930. Pp. v—352. Price, $2.00 *postpaid.*

THREE GREAT ENCYCLICALS. Labor — Education — Marriage. Leo XIII on The Condition of Labor and Pius XI on Christian Education of Youth and on Christian Marriage, and the First Radio Broadcast from Vatican City by His Holiness. Paulist Press, New York. 1931. Pp. 126. Price, $0.15; $10.00 a hundred; $95.00 a thousand.

CATHOLIC TEACHINGS. A Statement of the Doctrines of the Catholic Church, the Teachings of Catholic Theologians and Catholic Practices. By Thomas C. B. Healy. Macmillan Co., New York. 1931. Pp. xxiii—313. Price, $1.50.

FAMILY INSTRUCTIONS IN A NEW WAY. By the Rev. Edward Charles Hearn. Parish Visitors of Mary Immaculate, New York. 1929. Pp. 327. Price, $2.50 *postpaid.*

BOSSUET, MAITRE D'ORAISON. Instructions Spirituelles en Forme de Dialogues sur les Divers États d'Oraison suivant la Doctrine de M. Bossuet. Par le P. Caussade, de la Compagnie de Jésus, Docteur en Theologie. Nouvelle édition conforme a l'édition originale de 1741 avec une Introduction et des Notes par Henri Bremond, de l'Académie Française. Bloud & Gay, Paris 6. 1931. Pp. xlvii—251.

THE WORLD AND THE CLOISTER. Sister Teresa Eletta, of Florence. With an Introduction by Benedict Williamson. With a portrait. B. Herder Book Co., St. Louis. 1931. Pp. vi—262. Price, $3.75 *net.*

DIE BOTSCHAFT DES WORTES GOTTES. Predigten im Geiste der Heiligen Schrift. Von Dr. Johannes Honnef, Pfarrer. Zweiter Band: Homilien auf die Sonntage des Kirchenjahres II. Reihe. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1931. Pp. ix—311. Price, $2.10 *net.*

MEDITATIONS ON CHRISTIAN DOGMA. By the Right Rev. James Bellord, D.D., late Chaplain to H. B. M. Forces, Titular Bishop of Milevis, author of *The Eucharistic Month of Holy Scripture, Outlines of Meditations, A New Catechism of Christian Doctrine and Practice,* etc. With an Introductory Letter from the Cardinal Archbishop of Westminster. Two volumes. B. Herder Book Co., St. Louis; Burns, Oates and Washbourne, Ltd., London. Pp. xxv—369 and xiv—363. Price, $5.00 *net.*